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Karnataka State Open University
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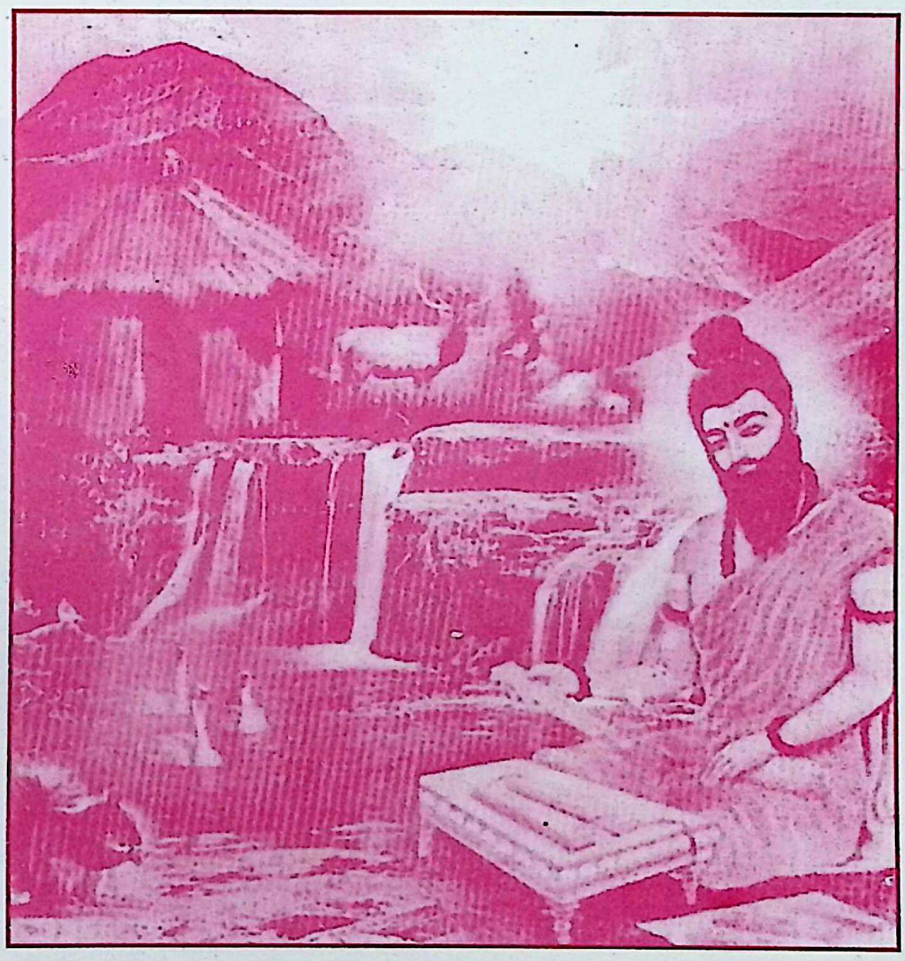
Manasagangotri, Mysore -570 006

M.A. (Previous) SANSKRIT

- ENGLISH MEDIUM -

व्याकरणम्

सिद्धान्तकौमुदी- २



COURSE III

BLOCK-19

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.
.....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಲಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system.
..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

व्याकरणम् - सिद्धान्तकौमुदी-२

Block 19

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Karnataka State Open University, 2004.

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

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1.0 Block Objectives

In this block you will be introduced to Kāraka Prakaraṇa of Siddhānta Kaumudī. You will be able to understand the sūtras pertaining to Prathamā Vibhakti, Sambodhanā Prathamā Vibhakti, Dvitīyā Vibhakti, Karmapravacanīyas, Tṛtīyā Vibhakti and Caturthī Vibhakti.

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UNIT 1

Kāraka Prakaraṇam – Prathamā Vibhakti and Sambodhanā Vibhakti

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19.1.4 Intext- Questions.

19.1.4 Reference Books.

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UNIT 1
Kāraka Prakaraṇam – Prathamā Vibhakti and Sambodhanā Vibhakti

19.1 OBJECTIVE

Students of I year M.A. in Sanskrit are required to study the prescribed text Kāraka Prakarana in Siddhāntakaumudī. Any language student, as a matter of fact, is expected to know the word forms, their meanings and the relationship between the words in a sentence of the language concerned. A sentence essentially consists of two main parts - the Predicate (or Action) and the Subject (or the Factors contributing to the accomplishment of action or causes of action). Specific words are used to convey the specific sense or specific relation with the action. Specificity in (Sanskrit) words is characterised by case inflection, to convey the sense in as much unambiguous and non-extraneous (unlike punctuation, place of words etc. in other languages like English) manner as possible. Sanskrit as a (spoken) language typified by the certain linguistic patterns and defined by grammatical principles, has an in-built mechanism of case inflection to represent it, which is why it is being acknowledged as computer-friendly language and, as a ***Lingua-Franca***. In order that the students of M.A. in Sanskrit be aware of these nuances of syntax in Sanskrit that they are introduced to the chapter on **Kāraka or Vibhaktyartha.** To begin with, in the first Unit of this Block, Prathamā (Nominative Case) along with Sambodhanā Prathamā Vibhakti (Vocative Case) is explained preceded by an Introduction.

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19.1.1 Introduction :

Kārakaprakaraṇa is dealt with after Śabdaprakaraṇa Avyaya Prakaraṇa and Strīpratyaya Prakaraṇa in Siddhāntakaumudī in this order for the reasons well known - after knowing how declinable words comprised of Nouns (Nāmapada), Pronouns (Sarvanāma) and Adjectives (Viśeṣaṇa) are formed in their three genders and in all their seven case endings and in three numbers ; after knowing the indeclinable words (Avyayas) which do not undergo or possess all those changes or modifications

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु।
वचनेषु च सर्वेषु यन्न व्येति तदव्ययम्।। गो.ब्रा.१.१.२६.

A word is termed as Pada in Sanskrit. It is either a case-inflected or a conjugated one as a rule or as defined by Pāṇini- सुप्तिङन्तं पदम्। १.४.१४. Pada is itself a conglomeration of letters conveying sense - अर्थबोधकाः वर्णाः पदम् / वर्णसमूहः पदम्। The base or stem of a case inflected word is known as Prātipadika which is neither an affix nor a verb root but has meaning (which is non - specific or non-inflectional) - अर्थवदधातुरप्रत्ययः प्रातिपदिकम्। १.२.४५., to which affixes or Pratyayas are ordained - पूर्वा प्रकृतिः प्रत्ययः परः। For example, ***Rāma*** is the Nominal base or Prātipadika which denotes just a person by that name, nothing more or specific. Whereas, ***Rāmasya*** in Possessive case denotes the sense of possession - of ***Rāma/Rāma's***. Or ***Rāme*** in the Locative case denotes the sense of location - in /upon ***Rāma***. Thus these additional senses are due to case endings. That is, the case inflected words convey particular meanings determined by the case affixes. There are 21 such case affixes in 3 numbers and genders from ***Su to Sup*** (4.1.2.) shown in a tabular column below.

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	Singular/ एकवचनम्		Dual/ द्विवचनम्		Plural/ बहुवचनम्	
प्रथमाविभक्तिः/Nominative case	रामः	सुः	रामौ	औ	रामाः	जस्
प्रथमासंबोधना वि./Vocative	हे राम	"	हे रामौ	"	हे रामाः	"
द्वितीया वि./Accusative/Objective	रामम्	अम्	रामौ	औट्	रामान्	शस्
तृतीया वि./Instrumental	रामेण	टा	रामाभ्याम्	भ्याम्	रामैः	भिस्
चतुर्थी वि./Dative	रामाय	ङे	रामाभ्याम्	भ्याम्	रामेभ्यः	भ्यस्
पञ्चमी वि./Ablative	रामात्	ङसि	रामाभ्याम्	भ्याम्	रामेभ्यः	भ्यस्
षष्ठी वि./Genetive/Possessive	रामस्य	ङस्	रामयोः	ओस्	रामाणाम्	आम्
सप्तमी वि./Locative	रामे	ङि	रामयोः	ओस्	रामेषु	सुप्

A word ending in one of these affixes is a Subanta(Noun). Only a Subanta/Tiṅanta should be used in a sentence, neither the (Base/Verb root) Prakṛti nor the affix Pratyaya - न केवला प्रकृतिः प्रयोक्तव्या न चापि प्रत्ययः। Subantas are declined in 3 numbers depending on the number of things denoted, by ***Sup*** [सुपः। (१.४.१०३.) - सुपः त्रीणि त्रीणि वचनान्येकशः एकवचनद्विवचनबहुवचनसंज्ञानि स्युः। द्व्येकयोर्द्विवचनैकवचने। (१.४.२२.) बहुषु बहुवचनम्। १.४.२१.

Similarly, conjugational affixes ***(Tiṇ or Ākhyātapratyayas)*** are added to the verb roots denoting action (धात्वर्थः क्रिया /भावप्रधानमाख्यातम्). There are 18 affixes from ***Tip to Mahiṅ (Tiṅ)***, 9 in Parasmaipada and 9 in Ātmanepada (S.3.4.78.) respectively and therefore the verbs in Sanskrit are termed as Tiṅantas. Both Sup and Tiṅ affixes are however technically called Vibhakti by the Sūtra विभक्तिश्च। (१.४.१०४.) by Pāṇini. Incidentally Kṛt affixes also come after verbs to form Kṛdantas which are either Adjectives or Indeclinables.

In a sentence both Noun (Nāmapada / Subanta) and Verb (Kriyāpada / Tiṅanta) agree in Number and Person; however Verbs in Sanskrit do not express Gender unlike in

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many languages. Verbs are conjugated in 3 numbers corresponding to the number of things (Subject) generally they express; to the 3 persons - Prathamā Puruṣa (III Person), Madhyama Puruṣa (II Person), Uttama Puruṣa (I Person). Therefore the terminations are called Personal endings -[1]

Parasmaipadi Verb	एकवचनम् / Singular		द्विवचनम् / Dual		बहुवचनम्/ Plural	
प्रथमपुरुषः/ III Person	पठति [रामः/ रमा/ फलम् सः/ सा/ तत्]	तिप्	पठतः [रामौ/रमे/फले तौ/ते/ते]	तस्	पठन्ति [रामाः/रमाः/फलानि ते/ताः/तानि]	झि
मध्यमपुरुषः/ II Person	पठसि [त्वम्]	सिप्	पठथः [युवाम्]	थस्	पठथ [यूयम्]	थ
उत्तमपुरुषः / I Person	पठामि [अहम्]	मिप्	पठावः [आवाम्]	वस्	पठामः [वयम्]	मस्

Ātmanepadi Verb	एकवचनम्/ Singular		द्विवचनम्/ Dual		बहुवचनम्/ Plural	
प्रथमपुरुषः/ III Person	वन्दते [रामः/रमा/मित्रम् सः/सा/तत्]	त	वन्देते [रामौ/रमे/मित्रे तौ/ते/ते]	आताम्	वन्दन्ते [रामाः/रमाः/मित्राणि ते/ताः/तानि]	झ
मध्यमपुरुषः/ II Person	वन्दसे [त्वम्]	थास्	वन्देथे [युवाम्]	आथाम्	वन्दध्वे [यूयम्]	ध्वम्
उत्तमपुरुषः/ I Person	वन्दे [अहम्]	इट्	वन्दावहे [आवाम्]	वहि	वन्दामहे [वयम्]	महिङ्

1. तिङस्त्रीणि त्रीणि प्रथममध्यमोत्तमाः। (१.४.१०१.)
तान्येकवचनद्विवचनबहुवचनान्येकशः। (१.४.१०२)
युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः। (१.४.१०५)
अस्मद्युत्तमः। (१.४.१०७)
शेषे प्रथमः। (१.४.१०८)

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Nature of things or knowledge of them is manifested through words - सर्वं शब्देन भासते। A sentential sense is conveyed through syntactical relationship between words (basically comprised of Subanta and Tinanta) of the sentence (एकतिङ् वाक्यं ; आख्यातं सविशेषणमित्येव वाक्यम् ; क्रिया वाक्यार्थः; क्रियारहितं न वाक्यमस्तीत्यादिकस्तु प्राचां प्रवादः।) This relationship between words (Noun and Verb) in a sentence is termed as Kāraka. That is, Kāraka is that which helps generating action or it is the cause of the action, Kriyāhetu. It has potency or efficiency to produce action. In fact, a word according to Naiyāyikas, is defined as the one which is efficient (शक्तं पदम्।), the meaning obtained of it is Śakya and the process or the relation with action is Śakti or Kāraka. This has been variously described as follows : -

१. सर्वकारकाणां धात्वर्थे अन्वयः। (धात्वर्थः क्रिया
२. शब्देनार्थस्याभिधाने संबन्धो हेतुः।
३. कारकं तिङ्वाच्यम्।
४. क्रियानिमित्तं कारकम्।
५. क्रियां करोतीति निष्पादयतीति – कृ + ण्वुल् ā कारकम्।
६. क्रियान्वयित्वं कारकम्।
७. क्रियानिर्वर्तकं कारकम्।
८. क्रियाजनकं कारकम्।
९. कारकशब्दश्च निमित्तपर्यायः। कारकं हेतुरित्यनर्थान्तरम्, कस्य हेतुः। क्रियायाः। (काशिका)

There are 6 Kārakas - षट् कारकाणि भवन्ति। and 5 case endings, Kārakavibhaktis - Kartṛ, Karma, Karaṇa, Sampradāna, Apādāna and Adhikaraṇa Kārakas and Dvitīyā, Tṛtīyā, Caturthī, Pañcamī and Saptamī Kāraka Vibhaktis. Prathamā and Ṣaṣṭhi Vibhaktis are not Kārakavibhaktis. In general, Nominative case

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(Prathamāvibhakti) is used to denote a thing/a person; if the latter is addressed Vocative case (Prathamāsambodhanāvibhakti) is used ; Objective case (Dvitīyāvibhakti) is used in the sense of an object (KarmaKāraka) ; in the sense of a subject not expressed by the verb (Anuktakartṛ Kāraka), in the sense of an instrument (Karaṇa Kāraka) and also in the sense of a cause (Hetu), indication and deficient organ, the Instrumental case (Tṛtiyāvibhakti) is used ; in the sense of a receiver (Sampradāna Kāraka) Dativ case (Caturthīvibhakti) is used ; in the sense of separation (Apādāna Kāraka) and also in the sense of a cause (Hetu), Ablative case (Pañcamīvibhakti) is used and lastly in the sense of location (Adhikaraṇa Kāraka) and also in the sense of Subject matter (Viṣaya) Locative case (Saptamīvibhakti) is used. And the Possessive case Ṣaṣṭhivibhakti is employed for Kartṛ and Karma under certain circumstances -

कर्ता कर्म च करणं संप्रदानं तथैव च।
अपादानाधिकरणमित्याहुः कारकाणि षट्।।
निर्देश प्रथमा प्रोक्ता सैव चामन्त्रणेष्वपि।
द्वितीया कर्मणि प्रोक्ता तृतीयाऽनुक्तकर्तरि।।

करणे हेतावपि ज्ञानज्ञाप्येऽङ्गविकृतौ तथा।
तादर्थ्ये संप्रदाने च चतुर्थी स्याच्च सर्वदा।।
हेत्वपादानयोः पञ्चमी षष्ठी कर्तृकर्मणोः।
अधिकुरणनिमित्तत्वे सप्तमी विषयेऽपि च।।

We may illustrate the use of these Vibhaktis by a series of examples in the following -

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१. माता पचति - **Mother** cooks / **मात्रा** पच्यते -- (It is) cooked **by the Mother.**

२. माता **मिष्टं** पचति -- Mother cooks a **dainty dish.**

३. माता मिष्टं **अग्निना** पचति - Mother cooks a dainty dish **by the fire.**

४. माता मिष्टं अग्निना **मित्राय** पचति - Mother cooks a dainty dish by the fire **for a friend.**

५. माता अग्निना **चुल्याः** मित्राय मिष्टं पचति - Mother cooks a dainty dish by the fire **from (out of) the furnace/oven for a friend .**

६. माता अग्निना चूल्याः **पुत्रस्य** मित्राय मिष्टं पचति - Mother cooks a dainty dish by the fire from (out of) the furnace/oven for **(her) son's** friend.

७. माता अग्निना चूल्याः पुत्रस्य मित्राय मिष्टं **पात्रे** पचति - Mother cooks a dainty dish **in a vessel** by the fire from(out of) the furnace/oven for (her) son's friend.

Any action to be accomplished (either in the form of setting in, Pravṛtti or withdrawal, Nivṛtti) is decided by the sentient agent or the initiator or the prime doer (Kartā - at the deep or base level). Others are the contributors (Nimittas) to it. But never the less, they have specific functions or roles to play in generating the action (at the surface level) - कारकं नियतक्रियाम्।). If we study the above examples we see that cooking or not cooking is decided by the mother. If she decides to cook, the cooking is accomplished with the help of other items. She has to decide about these items - What does she cook? By what does she cook? For who does she cook? Out of what does she cook? In what does she cook? Answers to these are

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directly connected with the act of cooking. But observe the sentence No.6 - पुत्रस्य मित्राय -- for her son' friend. That is, she cooks for the friend but it is her son's friend. Here the friend is directly connected with the act of cooking whereas the son is connected with the friend not directly with the action. Thus Ṣaṣṭhi Vibhakti is employed when a general relationship such as ***Svasvāmibhāva, Avayavāvayavibhāva*** etc., is to be denoted. In other words, Ṣaṣṭhi Vibhakti is not a Kāraka Vibhakti because it does not have any direct or specific relationship with the action. But it is treated as a Kāraka Vibhaki on occasions when Kṛdantas are used in a sentence wherein Kartṛ or Karma is employed in the genitive - कर्तृकर्मणोः कृति। (२.३.६५).

On the other hand, Prathamā Vibhakti is employed to denote the subject (a thing / a person / Prātipadikārtha etc.) but only when latter is expressed by the verb (action). When it is not expressed Tṛtīyā Vibhakti is employed to denote the Kartṛkāraka (the subject).

In Pāṇini's Aṣṭādhyāyī, in the fourth Pāda of the first Adhyāya under the governing (Adhikāra) Sūtra, namely, कारके। (१.४.२३.) the following Kārakas are defined and expounded - ध्रुवमपायेऽपादानम्। (१.४.२४.), कर्मणा यमभिप्रैति स संप्रदानम्। (१.४.३२.), साधकतमं करणम्। (१.४.४२.), आधारोऽधिकरणम्। (१.४.४५.), कर्तुरीप्सिततमं कर्म। (१.४.४६) and स्वतन्त्रः कर्ता। (१.४.५४.) in this very order of Apādāna, Sampradāna, Karaṇa, Adhikaraṇa, Karma and Kartā. However in the world a different order is followed namely, Kartā, Karma, Karaṇa, Sampradāna, Apādāna and Adhikaraṇa. This is the order followed in the Prakriyagranthas for the sake of convenience and facility of the readers. However, Pāṇini has enunciated other Kārakas in the later Sūtras for the

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purpose of superceding Apādāna - अपादानमुत्तराणि कारकाणि बाधन्ते। Like wise, in the 3rd Pāda of the 2nd Adhyāya of Pāṇini's Aṣṭādhayāyī under the governing Sūtra - अनभिहिते। (२.३.१.) occur the following Sūtras - कर्मणि द्वितीया (२.३.२.), चतुर्थी संप्रदाने। (२.३.१३.), कर्तृकरणयोस्तृतीया। (२.३.१८.), अपादाने पञ्चमी। (२.३.२८.) सप्तम्यधिकरणे च। (२.३.३६.), प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा। (२.३.४६.), संबोधने च। (२.३.४.) and षष्ठी शेषे। (२.३.५०.) enjoining the Accusative, Dative, Instrumental, Ablative, Locative, Nominative, Vocative and Possessive cases respectively. On the other hand the general order that is followed namely Prathamā, Sambodhanā, Dvitīyā, Tṛtīyā, Caturthī, Pañcamī, Ṣaṣṭhī and Saptamī Vibhaktis, is well known.

Besides Kāraka Vibhaktis, there are Upapada Vibhaktis and Karmapravacanīya Vibhaktis. In association with certain apposite words (Upapadam - Upa Samīpe Uccāritaṃ Padam) certain case endings are ordained after words in the sense other than Karmādi Kārakas. These are called Upapada Vibhaktis. Dvitīyā, Tṛtīyā, Caturthī, Pañcamī and Saptamī are these Vibhaktis. For example, रामः रावणाय अलम् -- Rāma is a foil (match for) to Rāvaṇa - Here, in association with the indeclinable Alam in the sense of Paryāpti or competent or foil, Dative case is employed after the word associated with it.

A few words generally indeclinables are designated as Karmapravacanīyas which suggest the relationship determined by the action - क्रियानिरूपितं संबन्धविशेषं द्योतयन्ति। When these are used in a sentence in some specific senses the associated words take Dvitīyā, Pañcamī and Saptamī Vibhaktis. Hence these Vibhaktis are called Karmapravacanīya Vibhaktis. For example, जपमनु प्रावर्षत् -

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- It rained (after) because of prayer - here , the indeclinable Anu gets Karmapravacanīya designation in the sense of Lakṣaṇa i.e., when the causal relationship is indicated. And generally, in association with a Karmapravacanīya, the word is used in Dvitīyā Vibhakti as it is here.

The upshot of all these is that the Vibhaktis can be broadly classified into five namely, Kāraka Vibhakti, Upapada Vibhakti, Karmapravacanīya Vibhakti, Sāmanya Sambandha Vibhakti and Prātipadikārthādi Vibhakti. Thus the name Vibhaktyartha Prakaraṇa appears t be more suitable in this respect for this chapter than the name Kāraka Prakaraṇa. However, the latter is more popular and also significant because the chapter mainly discusses the Kārakas - प्राधान्येन व्यपदेशा भवन्ति।

19.1.2 Prathamā Vibhakti and Sambodhanā Prathamā Vibhakti : Sūtras 532 and 533.

S.1/532 प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा। २.३.४६. नियतोपस्थितिकः प्रातिपदिकार्थः। मात्रशब्दस्य प्रत्येकं योगः। प्रातिपदिकार्थमात्रेलिङ्गमात्राधिक्ये परिमाणमात्रे संख्यामात्रे च प्रथमा स्यात्। उच्चैः। नीचैः। कृष्णः। श्रीः। ज्ञानम्। अलिङ्गा नियतलिङ्गाश्च प्रातिपदिकार्थमात्र इत्यस्योदाहरणम्। अनियतलिङ्गास्तु लिङ्गमात्राधिक्यस्य। तटः। तटी। तटम्। परिमाणमात्रे, द्रोणो व्रीहिः। द्रोणरूपं यत्परिमाणं तत्परिच्छिन्नो व्रीहिरित्यर्थः। प्रत्ययार्थे परिमाणे प्रकृत्यर्थोऽभेदेन संसर्गेण विशेषणम्। प्रत्ययार्थस्तु परिच्छेदकभावेन व्रीहौ विशेषणमिति विवेकः। वचनं संख्या। एकः। द्वौ। बहवः। इहोक्तार्थत्वाद्विभक्तेरप्राप्तौ वचनम्।।

The sense of the crude form (Prātipadika) is that which is recalled (Upasthitiḥ Smaraṇam) invariably/ precisely. The word Mātra is to be connected with every word.

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Nominative case is employed where the sense is that of crude form only, where there is an additional sense of gender only, measure only and number only.

Aloft. Low. Kṛṣṇa. Śrī - wealth. Jñānam - Knowledge. The words without gender and the words with fixed genders are the examples of only the sense of the crude form. Those words which have no constant / precise gender are examples of gender only in addition to their crude sense. As in Taṭaḥ. Taṭī. Taṭam (a river bank). In the sense of measure only - Rice of the measure of a Droṇa (is the example). It means rice that is measured by a measure of Droṇa. The sense of the crude form qualifies by the relation of identity, a measure, which is the meaning of the case affix. But the meaning denoted by the case affix qualifies rice by the relation of the measure and the measured. The word Vacana means number. One. Two. and Many. Here, since the meaning is already expressed there will not be case termination. Therefore the mention of Vacana.

This is a Vidhi Sūtra which enjoins Prathamā Vibhakti and which consists of two words. The first word is a compound word which is dissolved as - प्रातिपदिकार्थश्च लिङ्गं च परिमाणं च वचनं, तान्येव प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रम्, तस्मिन्, ... मात्रे। Since it is a Dvandva compound the word ***Mātre*** being found at the end of it is to be connected with every member of the compound word by the maxim - द्वन्द्वान्ते श्रूयमाणः शब्दः प्रत्येकमन्वेति। Prātipadikārtha is the meaning which is invariably present in the crude form of the word, Prātipadika with its utterance the meaning is recalled - यस्मिन्, प्रातिपदिके उच्चारिते यस्यार्थस्य नियमेनोपस्थितिः स तदर्थः। Prātipadikārtha includes Jāti/Pravṛttinimitta (Genus),

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Vyakti/Dravya, (Name/Individual), Liṅga (Gender), Saṃkhyā (Number) and Kāraka (Case relation) - पंचकं प्रातिपदिकार्थः।

In case of Indeclinables no gender is necessarily recalled (Aliṅgāḥ), though by the rule अव्ययादाप्सुपः। (२.४.८२) it is ordained that the Sup affix coming after an indeclinable is elided. There are certain words which are called Nipātas (Expletives/Particles/Indeclinables) which do not have any meaning as such but are considered to be Prātipadikas after which the Nominative case is enjoined by this Sūtra - सुबुत्पत्तेरावश्यकत्वात्।

Kṛṣṇaḥ, Śrīḥ and Jñānam are the words which have fixed genders (Niyata Liṅgāḥ), namely Masculine, Feminine and Neuter respectively. These genders are included in the sense of their crude forms. Therefore the Prathamā Vibhakti enjoined after them denotes Prātipadikārtha only - तेषु लिङ्गानामपि प्रातिपदिकान्तर्भावात् तेषामपि प्रातिपदिकार्थमात्रे इति।

However, in case of words like Taṭa, which has 3 genders - तटं त्रिषु। (तटः, तटी, तटम्) or no definite gender, Prathamā Vibhakti is used to indicate it in addition to the sense of the crude form (Liṅgamātrādhikye). Because the gender is not invariably present in the sense of the crude form of the word Taṭa - लिङ्गानामनियतोपस्थितिकतया प्रातिपदिकार्थान्तर्भावात्।

Droṇa, Kumbha, Khārī are some of the old measures that were in use. In the example, द्रोणो व्रीहिः - the word Droṇa is itself a particular measure, the ***Su*** affix coming after it should denote only the sense of Prātipadika but not the sense of Parimāṇa only, in which case there would be identity between Droṇa and Vrīhi according to the rule - नामार्थयोः अभेदान्वयः। However, the required or the intended meaning is that Vrīhi is what is measured (Paricchedya)

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by Droṇa, the measure (Paricchedaka) that is, Droṇa is related to Vrīhi by the relation called Paricchedya Paricchedakabhāva (and not the meaning when we use Droṇa and Vrīhi separately as in द्रोणमानय or व्रीहिमानय). Therefore, the affix Su in the general sense is added to Droṇa, a specific measure, which qualifies the general sense of the affix through Abhedasamsarga. While the force of the affix Su coming after Vrīhi is also a (particular) measure qualifying the general sense of Vrīhi through Paricchedyaparicchedakasaṃbandha. Thus, the Prathamā Vibhakti is employed where the sense of measure is denoted in excess of the sense of crude form - लिङ्गमात्राधिक्ये परिमाणमात्राधिक्ये च लिङ्गमात्राद्याधिक्ये इति।

Vacana means Saṃkhyā - number like One, Two and Many. Had this not been mentioned in the Sūtra then the Nominative case affix would not have come after the words Eka, Dvi and Bahu because, for example, the meaning of the affix Su in singular is being already expressed by the base Eka. In which case, enjoining of the Su affix becomes superfluous by the maxim - उक्तार्थानामप्रयोगः। The bases like Eka could alone be used but this is against the general norm that neither the crude form alone nor the affix alone should be used - न केवला प्रकृतिः प्रयोक्तव्या नापि केवलः प्रत्ययः। There, the Nominative case is employed to denote the number - उक्तेष्वप्येकत्वादिषु प्रथमा।

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संबोधने च। २.३.४७. इह प्रथमा स्यात्। हे राम।। इति प्रथमा।।

Nominative case is employed in the sense of address (Vocative) also. Oh! Rāma!

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The Sūtra consists of two words. The particle Ca refers to Prathamā Vibhakti of the previous Sūtra. Sambodhanā means turning others attention to one self or an announcement - आभिमुख्यकरणम् / अभिमुखीकृत्यज्ञापनम्। In the example, हे राम (मां पाहि) - Rāma is being informed or reminded (Jñāpya) of my protection (Madrakṣaṇam) - मद्रक्षणं ज्ञाप्यम्। Here, along with the sense of Prātipadika the sense of Sambodhanā is denoted- संबोधने अधिके गम्येऽपि प्रथमा। This is shown however by prefixing the Nominative case ending with *'He'* along with other slight changes in wor forms. (see page 4.)

*** इति प्रथमाविभक्तिः ***

19.1.3 In-text Questions.

I
1. How many Kārakas are there?
2. How many Kāraka Vibhaktis are there?
3. Name the Sup affixes.
4. If Nāmapada is a Subanta what is Kriyāpada called?
5. _____ Vibhakti is employed for Karaṇa Kāraka.
6. _____ is not a Kāraka Vibhakti.
7. An indeclinable is called _____ in Sanskrit.
8. _____ पदम्।
9. Give another name for Prātipadika.
10. _____ Vibhakti is used in the sense of Sambodhanā.

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II Explain the Sūtras quoting examples

1. प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा।
2. संबोधने च।

III Justify the Vibhakti of the following words quoting relevant Sūtras.

1. उच्चैः
2. तटः
3. द्रोणो व्रीहिः
4. एकः

IV Annotate the following.

1. मात्रशब्दस्य प्रत्येकं योगः।
2. अनियतलिङ्गास्तु लिङ्गमात्राधिक्यस्य।
3. इहोक्तार्थत्वाद्विभक्तेरप्राप्तौ वचनम्।
4. प्रत्ययार्थे परिमाणे प्रकृत्यर्थः अभेदेन संसर्गेण विशेषणम्।
5. प्रत्ययार्थस्तु परिच्छेद्यपरिच्छेदकभावेन व्रीहौ विशेषणम्।

V Write short notes on.

1. प्रातिपदिकम्।
2. संबोधनम्
3. पदम्
4. उपपदविभक्तिः
5. कर्मप्रवचनीयाविभक्तिः

VI Write a short essay on

1. **Vibhakti.**
2. **Kāraka.**
3. **Prathamāvibhakti.**

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UNIT 2
Kāraka Prakaraṇam – Dvitīyā Vibhakti

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UNIT 2
Kāraka Prakaraṇam – Dvitīyā Vibhakti

19.2 OBJECTIVE :

The Accusative case in Sanskrit is employed on different occasions - mainly in some specific sense after words and, in association with other words and after certain words under some conditions. The prime objective of this unit is to lay thread bare those occasions unfolding the nature and scope of the accusative case , before the students of Sanskrit language so that they learn and use the same properly.

19.2.1 Introduction :

Dvitīyā Vibhakti/Accusative or an Objective case is enjoining under 3 different circumstances. On that account there are 3 kinds of Dvitīyā Vibhakti namely, Kāraka, Upapada and Karmapravacanīya Vibhakti. At first the words, which are designated as Karma under the jurisdiction of Kāraka the Objective case is employed after them, in accordance with the saying -- आदौ कारकं निश्चेतव्यम्। ततो विभक्तिर्विधेया। This is what is called KarmaKāraka Vibhakti, however Kārakatva is intentional - विवक्षातः कारकाणि भवन्ति।

येन येन स्वरूपेण या या शक्तिर्विवक्ष्यते।
तेन तेन स्वरूपेण सैव शक्तिस्तु कारकम्।

Secondly when certain words which do not have Karmasaṃjñā are used in some specific sense in a sentence,

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words associated with them take Dvitīyā Vibhakti. This is nothing but an Upapada Dvitīyā Vibhakti. Thirdly, a few Indeclinables in some specific sense are turned as Karmapravacanīyas. When these are used in a sentence the associated words are put in Dvitīyā Vibhakti. These shall be dealt with separately in the next unit.

19.2.2 Dvitīyā Vibhakti Sūtras : 534-545 and 558.

S.3/534 कारके। १.४.२३. इत्यधिकृत्य।।

In Kāraka.

The Sūtra consists of one word in the Locative case. It is an Adhikāra Sūtra (see 18.2.4. for its definition). It means that it follows in the subsequent Sūtras till another Adhikāra Sūtra. Whatever designations like Apādāna etc. are stated in the following Sūtras they all come under the jurisdiction or the chapter of Kāraka. In other words, the word Kāraka is understood as an epithet in the subsequent Sūtras and accordingly the case ending of this word undergoes change - कारकसंशब्देषु चाऽनेनैव विशेषणेन व्यवहारो विज्ञायते।

S.4/535 कर्तुरीप्सिततमं कर्म। १.४.४९। कर्तुः क्रियया आप्तुमिष्टतमं कारकं कर्मसंज्ञं स्यात्। कर्तुः किम्। माषेष्वश्वं बध्नाति। कर्मण ईप्सिता माषा न तु कर्तुः। तमब्ग्रहणं किम्। पयसा ओदनं भुङ्क्ते। कर्मेत्यनुवृत्तौ पुनः कर्मग्रहणमाधारनिवृत्त्यर्थम्। अन्यथा गेहं प्रविशतीत्यत्रैव स्यात्।।

The Kāraka that of the agent most intensely desired to obtain through action is termed as Karma.

Why is it the agent (of the agent)? Observe : '(He) ties the horse in the black gram field'. Here "the grams are desirable to the object, not to the agent or subject. Why is the word Tamap (most) used? Observe : '(He) eats rice with

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milk'. When the word Karma is understood from the previous Sūtra the mention of it again in this Sūtra is for the sake of eliminating the substratum or Ādhāra.

The Sūtra consisting of three words is a Samjñā Sūtra giving the meaning of the term Karma. Since it comes under the province of the governing sūtra namely 'Kārake' the word Karma has to be taken along with Kāraka by changing the case affix of the latter to Prathamā Vibhakti. - कारके इत्यनुवर्तते प्रथमया विपरिणम्यते। That which is preferably desired (Īpsitatama) by the agent (Kartā) will alone be designated as Karma not the generally desired one and this is expressed by the use of the affix Tamap coming after Īpsita. - अतिशयेनेप्सितमीप्सिततमम् आशुमिष्यमाणमीप्सितम्। When the agent desires intensely to secure something it is he who must act and for the action denoted by the verb he is the source - धातूपात्तव्यापाराश्रयः कर्ता। And what ever he wants to associates with the fruit of the action he does is the object - कर्त्रा स्वनिष्ठव्यापारप्रयोज्यफलेन संबन्धुमिष्यमाणम्। For example, देवदत्तः तण्डुलान् पचति। - Devadatta cooks rice. Here rice is the object because it is associated with the fruit in the form of softening (Viklitti) of the action (फलव्यापारयोर्धातुः) in the form of keeping on the oven etc. (Adhiśrayaṇādi) done by the agent- अधिश्रयणादिरूपकर्तृव्यापारप्रयोज्यविक्लित्ति-रूपफलाश्रयत्वात् तण्डुलानां कर्मत्वम्।

The word Kartuḥ in the Sūtra is significant because whatever is intensely desired it should be desired by the Kartā not by Karma. In the case of माषेषु अश्वं बध्नाति - The grams are desired by the horse not by the agent of the action of tying for which the horse is the most desired object not grams. Otherwise, grams are also desired by the agent in general but not with reference to the action of

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tying - माषेषु भक्षणाय प्रवृत्त्युन्मुखमुदरव्यथाभयात्तद्भक्षणान्निवर्तयितुमन्यत्र बध्नाति इत्यर्थः। अत्र माषाणां कर्मत्वनिवृत्त्यर्थं कर्मग्रहणमिति भावः। Another condition is that it must be intensely desired denoted by the superlative degree, not just desired. In the case of पयसा ओदनं भुङ्क्ते। Rice is the most desired (Īpsitatama) thing here but milk is just desired (Īpsita / Uddeśya) in respect of eating or it is just a mixing or refining ingredient or an instrument with which the main item rice is eaten. Therefore it is put in the instrumental case - भजिक्रियाकर्मीभूतमोदनं प्रति मिश्रणसाधनतया गुणत्वेनैव तदुद्देश्यं, न तु भोज्यत्वेन। अतस्तत्र पयसो गुणत्वेन ओदनस्य तत्संस्कार्यतया उद्देश्यत्वादोदनस्यैव ईप्सिततमत्वम्, न तु पयसोऽपि।

The word Karma would have been understood in this Sūtra by Anuvṛtti from the Sūtra - अधिशीङ्स्थासां कर्म। (१.४.४६) so there was no necessity of repeating it here by Pāṇini as it would be cumbersome. But the propriety of its mention here is to avoid something else namely, Ādhāra which will also follow by Anuvṛtti from the Sūtra आधारोऽधिकरणम्। (१.४.४५) in which case the term Karma would have applied to only words like Geha etc. in the sense of location or substratum in the examples like गेहं प्रविशति। (इतरथाऽऽधारस्यैव स्यात्), but not Odana or Hari in instances like ओदनं भुङ्क्ते or हरिं भजति where Odhana or Hari is not the location (हरिं भजतीत्यादौ असंभवात्, न स्यादित्येवकारः।)

S.6/536 अनभिहिते। २.३.१। इत्यधिकृत्य।।

In the jurisdiction of Anabhihita.

It is an Adikāra Sūtra consisting of one word and the word follows in the Sūtras to come. The word is dissolved as follows : न अभिहितम् अनभिहितं तस्मिन्। It means Anukte or Anirdiṣṭe, when not expressed or specified. That is, when

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Karma and others are not denoted by the conjugational affixes (Tiṅ) etc., there the case endings are used - अनभिहिते कर्मादौ विभक्तिर्भवति।

S.6/537 कर्मणि द्वितीया । २.३.२। अनुक्ते कर्मणि द्वितीया स्यात्। हरिं भजति। अभिहिते तु कर्मणि प्रातिपदिकार्थमात्र इति प्रथमैव। अभिधानं तु प्रायेण तिङ्कृत्तद्धितसमासैः। तिङ्, 'हरिः सेव्यते। कृत्, लक्ष्म्या सेवितः। तद्धितः, शतेन क्रीतः शत्यः। समासः, प्राप्त आनन्दो यं स प्राप्तानन्दः। क्वचिन्निपातेनाभिधानं यथा। विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसांप्रतम्। सांप्रतमित्यस्य हि युज्यत इत्यर्थः।

When the object (is not expressed), the second case affix is employed after it.

(He/Devotee) serves Hari. However, when the object is expressed nominative case is alone is used in the sense of only crude form. And the expression is generally (denoted) by conjugational affixes (Tiṅ), primary affixes (Kṛt), secondary affixes (Taddhita) and by compounds (Samāsa). Tiṅ affix - 'Hari is served'. Kṛt affix - '(Hari was) served by Lakṣmī'. Taddhita affix - '(A thing) purchased by/for hundred'. Samāsa - 'One whom happiness has reached'. Sometimes, expression is made by indeclinables (Nipātas). 'It is not proper to cut down a poisonous tree himself after growing it'. The words Sāmpratam 'means proper'.

The Sūtra consists of two words. The governing word Anabhihite from the previous Sūtra is to be taken here as an adjective to the word Karmaṇi which is also in the Locative case.

In the example (भक्तः) हरिं भजति - The devotee takes part or is involved independently in the act of serving. Therefore he is the agent or Kartā while the most desirable thing that he likes to serve is Hari (Īpsitatama). Thus Hari

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gets Karmasaṃjñā. The verb Bhajati expresses the agent namely the devotee here and not the object Hari. Therefore the Karma is non-expressed by the action denoted by the conjugational affix (भावप्रधानमाख्यातम् / क्रियाप्रधानं तिङन्तम्). The Karma designate Hari takes the Objective case while the Kartṛ designate Bhakta takes the Nominative case - कर्तृनिष्ठपूजनादिव्यापारप्रयोज्यतुष्टिरूपफलाश्रयत्वाद्धरिः कर्म।

On the other hand if the verb expresses the object then the verb governs the nominative case as in the example, (भक्तेन) हरिः सेव्यते - Hari is served by a devotee. Here the Ātmanepada termination (Yate) in the verb Sevyate expresses Hari, the object of service or worship, it is Abhihita and therefore takes Prathamā Vibhakti only in the sense of crude form - अभिहिते प्रथमा। Where as the agent denoting word Bhakta which is not expressed by the verb takes Tṛtīyā Vibhakti by the Sūtra कर्तृकरणयोस्तृतीया। (२.३.१८.) Otherwise, when it is not expressed, it will be in Dvitīyā Vibhakti (हरिं सेवते). Similarly, when Karaṇakāraka is not expressed by the verb it takes Tṛtīyā Vibhakti as in रामः बाणेन जघान ; when Sampradāna is not expressed it takes Caturthī Vibhakti as in माता शिशवे क्षीरं ददाति ; when Apādāna Kāraka is not expressed, Pañcamī Vibhakti is used as in वृक्षात् फलम् पतति; when Adhikaraṇa Kāraka is not expressed, Saptamī Vibhakti is employed as in योधः भूमौ पतति।

Likewise, a Kṛt affix also expresses the object. In the example - हरिः लक्ष्म्या सेवितः - the past participle affix ***Kta*** is added to the verb root ***Sev*** in the sense of Karma, भूते कर्मणि क्तः। Here, Hari is therefore put in the Nominative case only.

A Taddhita affix also expresses the object. In the

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example - शतेन क्रीतः शत्यः (पटः / अश्वः —) the secondary affix Yat has come after the word Śata in the sense of 'purchased by it' by the Sūtra शताच्च ठन्यतावशते। ५.१.२१. the thing purchased is the object denoted by the Taddhita affix and it is therefore put in the Prathamā Vibhakti not Dvitīyā - कर्मणस्तद्धितेनोक्तत्वान्न द्वितीया।

Lastly the compound प्राप्तानन्दः which is dissolved as प्राप्तः आनन्दः यं सः, expresses the object - person. The object for the action of reaching is happiness which is not expressed by the Bahuvrīhi compound wherein something else other than the sense of the members of the compound is important (Anyapadārthapradhāna). In this case it is the person not the happiness that is expressed by the compound. Therefore the accusative is not employed - अन्यपदार्थस्य कर्मणः बहुव्रीहिसमासेनाभिहितत्वान्न द्वितीयेति भावः।

There are special occasions where the object etc. are expressed by the Nipātas also. There too the Nominative is employed. In the example विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसाम्प्रतम्। The word Asāmpratam is the Indeclinable (Nipāta) which means 'is not proper' - न सांप्रतम् औचित्या न युज्यते। औचित्यायुक्तो न भवतीति यावत्। It expresses Viṣavṛkṣa therefore the latter takes the first case endings if Viṣavṛkṣa were to be construed with Saṃvardhya or Chettum it would have governed the second case affix - विषवृक्षोऽपीति असांप्रतमित्यत्रान्वेति। संवर्ध्येत्यत्र छेत्तुमित्यत्र चान्वये द्वितीयापत्तेः। अत्र वृक्षस्य कर्मणो निपातेनाभिहितत्वान्न द्वितीयेति भावः।

S.7/538 **तथायुक्तं चानीप्सितम्।** १.४.५०. ईप्सिततमवत्क्रियया युक्तमनीप्सितमपि कारकं कर्मसंज्ञं स्यात्। ग्रामं गच्छन् तृणं स्पृशति। ओदनं भुञ्जानो विषं भुङ्क्ते।।

The Kāraka even though not desired for but

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connected with action just as the most desired one is called Karma.

Going to the village, he touches grass. Eating Rice he eats poison.

The present Sūtra consists of three words. The Indeclinable Tathā meaning similarly, refers to whatever is said in the earlier Sūtra. The word Karma is understood here by Anuvṛtti. It amounts to saying that not only the most desired thing to be obtained through action gets the Karma designation but also the thing that is not desired पूर्वसूत्रे ईप्सिततमस्य कर्मत्वमुक्तम्। द्वेष्योपेक्ष्यसंग्रहार्थमिदं वचनम्। That is, even though the fruit of the action is not desired by the agent but is associated with the agent, is enjoined Karmasaṃjñā by this Sūtra - क्रियाजन्यफलयुक्तमित्यर्थः। In the example, ग्रामं गच्छन् तृणं स्पृशति - Village is the intensely desired object through the act of going for a person. So it gets Karmatva by virtue of being Īpsitatama. Unlike the grass which is not a desirable thing yet the person touches it simply because it is on the way or the touching of grass happens automatically. So it is a kind of Udāsīna Anīpsita. In the example - ओदनं भुञ्जानो विषं भुङ्क्ते। It is not the intention of the person to eat poison but is forcibly made to eat by an enemy - यदा कश्चिद् बलवता वैरिणा निगृह्यमाणो विषं भुङ्क्ते तदेदमुदाहरणम्। Rice is the intensely desired thing for a person to eat. So it gets Karmatva by being Īpsitatama. Whereas, poison is also being consumed forcibly even though it is a thing of hatred or to be kept away, Dveṣya Anīpsita. The Poison has entered the body through the act of eating even though the person has not any liking for it. So it gets Karmatva by being Anīpsita. विषस्य द्वेष्यतया ईप्सिततमत्वाभावेऽपि ओदनं भुङ्क्ते इत्यादौ भुज्यमानस्य

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ईप्सिततमस्य ओदनादेरिव क्रियाजन्यगलविवरप्रवेशात्मकफलाश्रयत्वात् कर्मत्वमिति भावः।

S.8/539 अकथितं च। १.४.५१.। - अपादानादिविशेषैरविवक्षितं कारकं कर्मसंज्ञं स्यात्। दुह्याच्पच्दण्ड्रुधिप्रच्छिचिब्रूशासुजिमथ्मुषाम्। कर्मयुक् स्यादकथितं तथा स्यान्नीहृकृष्वहाम्। दुहादीनां द्वादशानां तथा नीप्रभृतीनां चतुर्णां कर्मणा यद्युज्यते तदेवाकथितं कर्मेति परिगणनं कर्तव्यमित्यर्थः। गां दोग्धि पयः। बलिं याचते वसुधाम्। अविनीतं विनयं याचते। तण्डुलानोदनं पचति। गर्गान् शतं दण्डयति। व्रजमवरुणद्धि गाम्। माणवकं पन्थानं पृच्छति। वृक्षमवचिनोति फलानि। माणवकं धर्मं ब्रूते शास्ति वा। शतं जयति देवदत्तम्। सुधां क्षीरनिधिं मथ्नाति। देवदत्तं शतं मुष्णाति। ग्राममजां नयति हरति कर्षति वहति वा। अर्थनिबन्धनेयं संज्ञा। बलिं भिक्षते वसुधाम्। माणवकं धर्मं भाषते अभिधत्ते वक्तीत्यादि। कारकं किम्। माणवकस्य पितरं पन्थानं पृच्छति।। **अकर्मकधातुभिर्योगे देशः कालो भावो गन्तव्योऽध्वा च कर्मसंज्ञक इति वाच्यम्।।** कुरून् स्वपिति। मासमास्ते। गोदोहमास्ते। क्रोशमास्ते।।

The Kāraka which is not intended to be specified by the (case relation of) ablation and the like is also designated as Karma.

That which is associated with the object of the 12 verb roots - Duh to milk, Yāc to beg, Pac to cook, Dand to punish, Rudh to obstruct or confine, Pracch to ask, Ci to collect, Brū to speak, Śās to instruct, Ji to win, Manth to churn, Muṣ to steel and of the 4 verb roots - ***Nī, Hṛ, Kṛṣ and Vah*** to carry, is alone regarded as Akathita (non-mentioned or indirect) Karma. (He) milks the cow; (He) begs the earth of Bali; (He) begs modesty of the immodest; (He) cooks food from the rice; (He) penalises the Gargas a hundred; (He) confines the cow in the cow-pen; (He) asks the boy the road; (He) gathers fruits from the tree; (He) teaches the boy the Dharma; (He) wins hundred from Devadatta; (He) Churns the nectar from the milk-ocean;

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(He) steals a hundred from Devadatta; (He) carries/takes/leads/drags(drives) the she-goat to the village. The designation(Akathita Karma) is dependent on the meaning. (He) begs (Bhikṣate) the earth of Bali. (He) speaks (Bhāṣate/expounds (Abhidhatte)/tells (Vakti) Dharma to the boy. Why is it Kāraka? (He) asks the father of the boy, the road.

Vārtika :

When the intransitive verb roots are used the place the time, the action or state and the distance to be traversed should be termed as possessing the Karma designation. (He) sleeps in the land of Kurus; (He) stays for a month; (He) is engaged in milking the cow; it is about two miles.

Coming under the governing rule of Kārake this Sūtra consisting of two words also enjoins Karmasaṃjñā, the word Karma being understood by the Sūtra 4/535 by Anuvṛtti. Just as Īpsitatama and Anīpsita Akathita also (Ca used in the cumulative sense) gets Karma designation. The literal sense of the term Akathita is 'not mentioned' or 'not said' (Na Kathitam). However in the context it should be understood as 'not intended/not meant'(Avivakṣita). It is generally known that Apādāna, Sampradāna, Adhikaraṇa, Karma, Karaṇa (Hetu) and Kartā are the Kārakas on account of specific relation to action. However even in such situations if the speaker does not want to convey them (अपादानादिविशेषसंबन्धान्) rather, wants to convey only general relation with the action then they are termed as Karma and are employed in Dvitīyā - तद्येतद्यदा अपादानत्वादिविशेषात्मना न विवक्षितं किं तु संबन्धसामान्यात्मनैव तदा तत्कर्मसंज्ञकमित्यर्थः। However it is restricted to some verbs. They have two objects when

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they are used namely the direct object (Pradhāna Karma) and the indirect object (Gauṇa Karma). The indirect (Akathita or Avivakṣita) object gets Karma designation by this Sūtra. The list of those verbs is given in the verse - वार्तिकार्थसंग्रहश्लोकोऽयम्। There are two groups in this - in the 1st group there are twelve verb roots and in the 2nd group there are four. They are called Dvikarmaka Dhatus. It means that the rule does not apply to any other verb with a different verbal meaning. For example नटस्य गाथां शृणोति -- (He) listens to the Eulogy of (from) the actor. The word actor should have been termed as Karma since it is related to the act of listening. (नटसंबन्धिश्रवणम्) and is not meant in the sense of Apādāna also. But it is not so because the verb root used here does not come under the above two groups. Therefore, only when these verb roots are used in association with the main or direct object that their subordinate or indirect object gets Karmasaṃjñā by this Sūtra. So this is the condition under which the rule operates. Suppose it is the intention of the speaker to use Apādāna and other relations in their original sense under similar conditions then those very Kārakas and consequently case endings such as ablative are employed.

1. दुह् प्रपूरणे to milk (गोपालः) गां दोग्धि पयः - (A cow herd) milks the cow. That is, he takes or separates milk from the cow. Milk is the direct object (Īpsitatama) for the act of milking (Dohana Kriyā) milk is being separated (Apāya/Viśleṣa/Apādāna) from the cow which is the reference point (Avadhi). If this is not the intention of the speaker, the word Go becomes an indirect object (Akathita Karma). Thus both Īpsitatama Karma and Avivakṣita Karma are employed in the Accusative (गोसंबन्धिपयः कर्मकं

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दोहनम्।) Otherwise the word Go would have been employed in Apādāna or Pañcamī Vibhakti - गोरपादानत्वविवक्षायां तु पञ्चम्येव गोः पयो दोग्धि इति।

2. a. टु याचृ याञ्चायाम् to beg. वामनः बलिं याचते वसुधाम् - Vāmana begs Bali the earth. By begging the earth from Bali, Vāmana becomes its owner. For this act of ownership the earth is no doubt the Īpsitatama and it is Bali (Apādāna) from whom the ownership is transferred or wrenched. Or else, it may be explained this way also - Vāmana begs the gift of earth from Bali - for th act of giving the earth becomes the Īpsitatama and Bali is the donor. - बलिकर्तृकं वसुधाकर्मकं दानं प्रार्थयते। कर्तुः कर्मत्वविवक्षायां द्वितीया इति नव्याः। बलिसंबन्धि यद्वसुधाकर्मकं दानं तत् प्रार्थयत इत्यर्थ इति तु प्राचीनाः। Otherwise if Apādānatva or Kartṛtva is meant then the example would be वामनः or बलेः वसुधां याचते बलिः वसुधां ददाति।

b. अविनीतं विनयं याचते - He begs (for) modesty (of /from) the immodest. For the act of begging the immodest is the chief object or Īpsitatama the person begs for (the sake of) modesty. ie., in the sense of Tādarthya. If this sense is not meant then the term Vinaya gets Gauṇa Karma designation and is therefore employed in Dvitīyā. Otherwise in Caturthī. Or else, if the verb root Yāc means to condescend (अभ्युपगमप्रार्थनायाचेरर्थः) then the example means a person pleads the meeker to condescend under the situation where the stronger person torments the meek. Here, the meek person(Avinīta Kartṛ) becomes the source of the fruit of the condescension. If Kartṛtva is not meant then it gets Akathita Karmatva designation and therefore Dvitīyā - अविनीतकर्तृकं विनयकर्मकमभ्युपगमं प्रार्थयत इत्यर्थः। कर्तुः कर्मत्वविवक्षायां द्वितीयेति नवीनाः। अविनीतसंबन्धिनमिति तु प्राचीनाः।

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3. डुपचष् पाके to cook (पाचकः) तन्डुलान् ओदनं पचति - A cook cooks the food (from) the rice. By the act of cooking the hard rice grains become soft and therefore become eatable. That is, rice becomes food. In order that rice becomes food, it is termed as Karaṇa by some grammarians and Ādhāra by others. If these are not meant then Taṇḍula gets Avivakṣita Karma designation and is put in Dvitīyā. Otherwise, in Tṛtīyā if it is Karaṇa - तण्डुलैः प्रकृतिभूतैः ओदनं करोतीत्यर्थः। तण्डुलसंबन्धिनीमोदनजनिकां विक्लित्तिं निवर्तयतीति प्राचीनाः।

4. दण्ड दण्डनिपातने - to inflict punishment (राजा) गर्गान् शतं दण्डयति - the king inflicts Gargas with the punishment of hundred. Daṇḍ means the act of punishing, helpful to receive the fine i.e., both punishment and receipt of fine. ग्रहणानुकूलव्यापारार्थकः दण्डधातुः। The King receives hundred gold coins from the Gargas by beatings and the like - ताडनादिना गर्गेभ्यः सुवर्णशतं गृह्णाति। Śatam happens to be the principal object which is being collected or taken away from the Gargas thus there is Apādānatva to the Gargas. If this is overlooked then by this Sūtra the word Garga gets Apradhāna Karmatva and consequently Dvitīyā Vibhakti - गर्गाणां तु तद्ग्रहणावधित्वात् अपादानत्वं तत्रापादानत्वमनादृत्य कर्मत्वविवक्षायां द्वितीया। गर्गसंबन्धिकमिति तु प्राञ्चः।

5. रुधिर् आवरणे - to confine/capture. (गोपालः) व्रजमवरुणद्धि गाम् - A cow herd ties or confines the cow (in) the cowshed. A cow is being tied to the confines of the cowshed so that it does not wander. Here, the cowshed is the place (Adhikaraṇa) where the cow (Karma) is confined. If the sense of location is not specifically meant by the speaker, then the word is designated as Avivakṣita Karma and is therefore in Dvitīyā. Otherwise, the word gets Adhikaraṇa Saṃjñā and is employed in the Locative case -

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व्रजस्याधिकरणत्वमुपेक्ष्य गोद्वारा तत्स्थित्याश्रयतया कर्मत्वविवक्षायां द्वितीया। व्रजसंबन्धिनं गोकर्मकं चिरस्थित्यनुकूलव्यापारं करोतीत्यर्थ इति प्राचीनाः।

6. प्रच्छ ज्ञीप्सायाम् - to ask (पान्थः) माणवकं पन्थानं पृच्छति - A traveler asks the road (from) the boy. The most desired object of asking is the road for a traveller. So, it is the Pradhāna Karma. The traveller enquires about it from the boy. The boy therefore gets Karaṇa (or Apādāna) Saṃjñā. In which case the word will be in Tṛtīyā (or Pañcamī) - माणवकेन पन्थानं ज्ञातुमिच्छतीत्यर्थः। If this is not intended then the word takes Avivakṣita Dvitīyā - अत्र माणवके करणत्वमुपेक्ष्य कर्मत्वविवक्षायां द्वितीया। पथिविषयकं माणवकसंबन्धिज्ञानमिच्छतीत्यर्थः।

7. चिञ् चयने - to gather (आरामपालः) वृक्षमपचिनोति फलानि -- A gardener gathers fruits (from) the tree. Here, the act of gathering includes plucking or making fall and for this, the most desired things are fruits (Pradhāna Karma). Since the fruits are separated from the reference point of the tree (Avadhi) by the act of plucking, the tree gets Apādāna designation. However, if this relation is not meant then, it gets Gauṇa Karma designation and is put in Dvitīyā. Otherwise, with the retention of the original designation the word takes Pañcamī Vibhakti - वृक्षात् प्रच्याव्य फलान्यादत्त इत्यर्थः। तत्र प्रच्याव्यादानविषयत्वात् फलानि प्रधानकर्म। प्रच्यवादधित्वात् वृक्षोऽपादानम्। तस्यापादानत्वमुपेक्ष्य कर्मत्वविवक्षायां द्वितीया। वृक्षसंबन्धि यत् प्रच्युतफलादानं तत् करोतीत्यर्थ इति प्राचीनाः।

8. ब्रूञ् व्यक्तायां वाचि - to speak.
9. शासु अनुशिष्टौ - to instruct.

(गुरुः) माणवकं धर्मं ब्रूते/शास्ति-

Teacher speaks about/instructs (to) the boy Dharma. The act of speaking is inclusive of using words and understanding them and the act of instructing includes

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using injunctive words helpful in making understand, for both of which the most desirable thing is Dharma. (Pradhāna Karma) - व्यापारप्रयोज्य - बोधविषयत्वात् धर्मः प्रधानकर्म। The instruction is meant for the boy. That is, he is the receiver of the instruction. Therefore he gets Sampradāna designation. In case Sampradāna is not intended then he gets Gauṇa Karma designation and the word therefore takes Dvitīyā; otherwise Caturthī - बोधविषयेण कर्मणाऽभिप्रेयमाणत्वात् माणवकः संप्रदानम्। तस्य संप्रदानत्वमुपेक्ष्य धर्मद्वारा बोधाश्रयत्वात् कर्मत्वविवक्षायां द्वितीया। ----

10. जि अभिभवे - to win (धनिकः) शतं जयति देवदत्तम् - (A rich man) wins hundred (from) Devadatta. Here winning means getting back the most desired object (Pradhāna Karma) which is hundred (coins) through beatings and the like, from Devadatta (ग्रहणानुकूलताडानादिव्यापारो जयतेरर्थः।) The hundred that was with Devadatta now belongs to the rich man. So, Devadatta should get Apādānatva. If it is not used in this sense by the speaker then the word Devadatta designated as Akatitha Karma takes Dvitīyā. Otherwise, Pañcamī. This example is interpreted as the example 4 - गर्गान् शतं दण्डयतीतिवद् व्याख्येयम्।

11. मन्थ विलोडने to churn - (सुरासुरगणः) सुधां क्षीरनिधिं मथ्नाति - (A group of gods and demons) churns the nectar (from) the ocean. The act of churning means revolving the stick helpful in getting out the cream from the liquid substance. The essence or nectar is the intensely desired object (Pradhāna Karma) for this act. While the milk ocean is the Avadhi or Apādāna out of which the nectar is obtained. If this is not intended by the speaker than the word Kṣīranidhi gets Akathita Karma designation and therefore is used in Dvitīyā, otherwise Pañcamī -

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व्यापारप्रयोज्योद्धवाश्रयत्वात् सुधा प्रधानकर्म, क्षीरनिधिस्तु उद्धवं प्रत्यपादानम्। तस्यापादानत्वमुपेक्ष्य सुधाद्वारा उद्धवाश्रयत्वात् कर्मत्वविवक्षायां द्वितीया। ----

12. मुष स्तेये - to steal (स्तेनः) देवदत्तं शतं मुष्णाति -- (A thief) steals hundred (from) Devadatta. A thief wrenches a hundred that belongs to the owner Devadatta and makes it his. Money is the most desirable object that is being stolen from Devadatta who is the reference point. Therefore, he gets Apādāna Saṃjñā. If this is not intended then the word gets Akathita Karma Saṃjñā and takes Dvitīyā - अपादानत्वमनादृत्यापनीयादेयद्रव्यस्वामित्वतया देवदत्तस्यापनीयादानाश्रयत्वात् कर्मत्वविवक्षायां द्वितीया। .. .. Otherwise, in Pañcamī.

13. णीञ् प्रापणो - to lead/to carry.

हृञ् हरणे - to take away.
कृष् विलेखने - do drag.
वह् प्रापणे - to drive/carry.

] (अजापालकः) ग्राममजां नयति/हरति/कर्षति/वहति

(A shepherd) leads /takes away/drags/drives the she-goat (to) the village. The act of carrying includes moving and reaching the destination of the village - देशांतरसंयोगानुकूलश्चलनपर्यायो व्यापारः प्राप्तिः। and for this the most desirable object is the she-goat. Which gets Karmatva. And she is to be deposited in the village which is the location or the Adhikaraṇa. If the latter is not intended then the word village gets Avivakṣita Karma designation and is put in Dvitīyā. एतादृशव्यापारप्रयोज्यग्रामसंयोगतदनुकूल-गमनोभयाश्रयत्वात् अजा प्रधानकर्म। तादृशाजाधारत्वात् ग्रामोऽधिकरणम्। अधिकरणमनादृत्य ग्रामस्यापि तथाविधसंयोगाश्रयत्वात् कर्मत्वविवक्षायां द्वितीया। .. .. Otherwise, in Saptamī. Other verbs namely, Harati, Karṣati and Vahati with a little difference in their verbal meanings, have to be similarly interpreted. - एवमेव

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ग्रामम् अजां हरति कर्षति वहतीत्यपि व्याख्येयम्।

The Akathita Karma designation applies to the synonyms of 16 verbs is listed above as well. That is, whenever other verbs having the sense of these verbs are used in a sentence, the words which are not intended as Apādāna etc. get the Karma designation and therefore employed in Dvitīyā. For example, Bhikṣate is a synonym of Yācate - (वामनः) बलिं भिक्षते वसुधाम्। Here the word Bali by virtue of being an Apādāna but not intended takes Akathita Karma designation and is in Dvitīyā. Otherwise, in Pañcamī. Bhāṣate, Abhidatte, Vakti and others like Vadati, Upadiśati are synonyms of Brūte - माणवकं धर्मं भाषते/अभिधत्ते/वक्ति। Otherwise, माणवकाय धर्मं भाषते/ अभिधत्ते/ वक्ति।

The importance and significance of understanding the word Kāraka by Adhikārānuvṛtti is brought out in the example - माणवकस्य पितरं पन्थानं पृच्छति। Here the word Māṇavaka is has no direct relation with the verb. It has relation only with the word Pitṛ. Which has direct relation with the verb because it is the father who is asked about the road not the boy. Had not Kāraka been understood here even the words which have indirect relation with the verb may have to be considered as unintended and therefore they have to be designated as Avivakṣita Karma and used in Dvitīyā.

The Vārtika enjoins Karma designation to the words denoting place such as Kurus, Pāñcālas etc., time such as month, year etc., state of action such as milking, cooking etc., and distance such as yard, mile etc., even when they are in association with the Intransitive verbs. Generally,

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when Transitive verbs (Sakarmaka Dhātus) are used the object is naturally intended by the speaker.or is anticipated by the listener and so we may speak about the Principal object and Subordinate object with reference to it. On the other hand, when the Intransitive verbs (Akarmaka Dhātus) are used there is no question of an object or intending any object and eventually there is no use of Dvitīyā Vibhakti in such cases. However, there are such usages in the word that even when Intransitive verbs are used certain words gets Karmasaṃjñā and govern the objective case. While Pāṇini is found silent about them Vārtikakāra takes these into account -

1. ञि ष्वप् शये - to sleep (देवदत्तः) कुरून् स्वपिति -Here the act of sleeping is related to the agent or Kartā. Rather, the agent is the substratum of sleep and the verb is Intransitive. The country Kuru is not a thing most desired to obtain through the act by the agent either. Therefore it does not get Karmasaṃjñā ; nor is it the thing not desired. Therefore it does not get Karmasaṃjñā by the Sūtras. However, the Vārtika provides the rule to designate such words in usages as Karma superceding Adhikaraṇa Saṃjñā - ननु कुरून्स्वपिति देवदत्तः, मासमास्ते इत्यादौ कुर्वादिरनुद्देश्यत्वात् 'कर्तुरीप्सिततमम्' इति कर्मत्वं न संभवति। कर्तुरेव स्वापादिक्रियाश्रयत्वात्। 'तथायुक्तम्' इत्यपि न कर्मत्वमित्यत आह अकर्मकधातुभिरिति।

2. आस उपवेशने - to be /to squat - (देवदत्तः) मासमास्ते - Here the act of sitting denotes the person who is sitting. It does not seek the intensely desired object because it is intransitive. But it requires the temporal location which is represented by the word Māsa. It gets Karmatva overlooking Adhikaraṇatva - मासस्याधिकरणसंज्ञां बाधित्वा कर्मत्वम्।

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3. गोदोहमास्ते - Here Dohaḥ means Dohanam, the state of milking. Actually the time of milking is intended by the sentence - गोदोहनकालोऽत्र विवक्षितः। Yet it does not literally convey the sense of time like the words Pakṣa, Māsa, etc. Therefore, the word Godoha should be considered as an expression of action (Kriyāvācaka). The example means Devadatta is there squatting till/during the milking of the cow. Thus the (Kālakriyā) Adhikaraṇārtha is subordinate but the Karma designation is given to it by the force of this Vārtika and therefore it is in Dvitīyā.

4. क्रोशमास्ते - (Devadatta) is there within the distance of Krośa which is an old measure of distance. It expresses the distance to be traversed by Devadatta but not the actual distance itself. - गन्तव्यत्वेनाध्वनो विशेषित्वात् नियतपरिमाणः क्रोशादिरेव गृह्यते। गन्तव्यत्वविशेषणादध्वन्यास्ते इत्यत्र न भवति। By the force of this Vārtika the word Krośa gets Karma designation in conjunction with Intransitive verb. The Vārtika covers all those instances of discontinuous Time and Distance - अनत्यन्तसंयोगार्थमिदं वार्तिकम्।

S.9/540 **गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणि कर्ता स णौ।** १।४।५२। गत्याद्यर्थानां शब्दकर्मणामकर्मकाणां चाणौ यः कर्ता स णौ कर्म स्यात्।। शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत्। आशयच्चामृतं देवान्वेदमध्यापयद्विधिम् ।।१।। आसयत्सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः।। गतीत्यादि किम्। पाचयत्योदनं देवदत्तेन। अण्यन्तानां किम्। गमयति देवदत्तो यज्ञदत्तं तमपरः प्रयुङ्क्ते गमयति देवदत्तेन यज्ञदत्तं विष्णुमित्रः।। **नीवह्योर्न**।। नाययति वाहयति वा भारं भृत्येन।। **नियन्तृकर्तृकस्य वहेरनिषेधः**।। वाहयति रथं वाहान् सूतः।। **आदिखाद्योर्न**।। आदयति खादयति वान्नं वटुना।। **भक्षेरहिंसार्थस्य न**।। भक्षयत्यन्नं वटुना। अहिंसार्थस्य किम्।। भक्षयति बलीवर्दान् सस्यम्।। **जल्पतिप्रभृतीनामुपसंख्यानम्**।। जल्पयति भाषयति वा धर्मं पुत्रं देवदत्तः।। **दृशेश्च**।। दर्शयति हरिं भक्तान्। सूत्रे ज्ञानसामान्यार्थानामेव ग्रहणं न तु

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तद्विशेषार्थानामित्यनेन ज्ञाप्यते। तेन स्मरतिजिघ्रतीत्यादीनां न। स्मारयति घ्रापयति वा देवदत्तेन।। शब्दायतेर्न। शब्दाययति देवदत्तेन। धात्वर्थसंगृहीतकर्मत्वेनाकर्मकत्वात्प्राप्तिः। येषां देशकालादिभिन्नं कर्म न संभवति तेऽत्राकर्मकाः। न त्वविवक्षितकर्माणोऽपि। तेन मासमासयति देवदत्तमित्यादौ कर्मत्वं भवत्येव। देवदत्तेन पाचयतीत्यादौ तु न।।

The agent in the Non-Causal gets the Karma designation in the Causal, when the verbs in the sense of motion, knowledge and eating and verbs which have sound for their object and the Intransitive verbs, are used.

"That Hari who caused the enemies go to heaven; who caused His folk understand the meaning of the Vedas ; who made gods drink nectar; who caused Brahma learn the Vedas, who caused the Earth remain in water, is my Resort."

Why is said motion etc.? Observe : He causes Devadatta cook rice. Why is it said those verbs not ending in causals? Observe : Devadatta causes Yajñadatta go, if somebody else urges - Viṣṇumitra causes Devadatta cause Yajñadatta go.

Vārtika: The rule does not apply to verb roots **Nī** - to lead and **Vah** - to carry. He causes the servant (by the servant) to carry the load.

Vārtika : There is no prohibition in the case of the verb root **Vah** which has a driver of a charioteer as its Subject. The charioteer causes the horses carry the chariot.

Vārtika : The rule does not apply to the verb roots **Ādi** and **Khādi** - to cause to eat. He causes the boy (by the boy) eat food.

Vārtika : The rule does not apply to the verb root **Bhakṣ** - to eat in the sense of non-injury. He causes the

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boy eat food. Why is it said in the sense of non-injury? He causes the bull to eat crop.

Vārtika : Enumeration should be made of the verbs **Jalpati** - to speaks etc. Devadatta causes his son speak about Dharma.

Vārtika : Enumeration should also be made of the verb **Dṛś** - to see. He causes devotees see Hari. By this it is implied in the Sūtra that only such verbs meaning knowledge in general should be considered, not those verbs meaning particular knowledge. Therefore, the rule will not apply to verbs **Smarati** - remembers, **Jighrati** - smells etc. He causes Devadatta (by Devadatta) remember or smell.

Vārtika : Not in the case of the verb **Śabdāyati**. He causes Devadatta (by Devadatta) make sound.

The occasion for (Karmatva/the Objective case) arises due to the verb being Intransitive by virtue of its meaning that includes the object. In this context, those that do not govern the object other than the place, time etc. are considered Intransitive. But not those words whose objects are unintended. Therefore, there is Karmatva in instances like 'He causes Devadatta stay for a month'; but not in 'He causes (by Devadatta) to cook.'

This Sūtra prescribes a rule or a condition for naming the agent in the original or simple sentence (Aṇijanta Prayoga) as the object in its causal sentence (Ṇijanta Prayoga) in respect of some verbs. The Sūtra consists of 5 words of which one is a long Dvandva compound word गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणाम् - Gati means Gamana, motion, Buddhi is comprehension or knowledge, Pratyavasāna is Bhakṣaṇa which means eating. The word

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Artha meaning in the sense of is to be connected with every word in the Dvandva compound. The compound then would mean in the sense of motion, knowledge etc. - गतिश्च बुद्धिश्च प्रत्यवसानं च तानि अर्थः येषां ते, गतिबुद्धिप्रत्यवसानार्थश्च शब्दकर्माणश्च अकर्मकाश्च तेषाम्। शब्दः कर्म येषां ते, तेषाम् - The verb roots which have sound such as verse, prose, hymn etc., as their object. अविद्यमानं कर्म येषां ते, तेषाम् - The Intransitive verb roots which do not have Karma or for which Karma is unintended.

There are simple or Non-causal verb roots (Aṇijanta Dhātus) and Causal verb roots (Ṇijanta Dhātus). The affix Ṇic is added to the verb roots in the sense of causing or impelling (Preraṇārtha). For example, for the verb root Bhū/Paṭh the affix Ṇic is added in the sense of causing which becomes Bhāvi/Pāṭhi. The verb forms will be Bhavati/ Paṭhati and in the Causal form it will be Bhāvayati/ Pāṭhayati. The agent of the Aṇijanta verbs is technically termed as Prayojya Kartā, that of Ṇijanta verbs is Prayojaka Kartā.

The examples are given for each situation respectively in verse form -

1. शत्रूनगमयत् स्वर्गम् - is the Causal sentence of the Non-causal - शत्रवः स्वर्गमगच्छन् - Enemies went to the Heaven, with the verb root Gam denoting the sense of motion. Here the agent (Prayojya Kartā), namely Śatravaḥ of the verb gets Karma Saṃjñā and therefore in the Accusative Śatrūn in the Causal sentence for which (and the rest) the Prayojaka Kartā is Hari.

2. वेदार्थं स्वान् अवेदयत् - is the causal sentence of the Non-causal - स्वे वेदार्थं अविदुः - (Hari's folk) Gods understood the meaning of the Vedas, with the verb roots Vid denoting

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the sense of knowledge. Here the Prayojyakartā namely Sve of the verb gets Karmasaṃjñā and therefore in the Accusative, Svān in the Causal sentence for which Prayojaka Kartā is Hari as mentioned above.

3. देवान् अमृतम् आशयत् - is the Causal sentence of the Primitive sentence देवा अमृतम् आश्नन् - Gods drank nectar, with the verb root As meaning to eat. Here the Prayojya Kartā - Devāḥ gets Karmasaṃjñā and is in the Accusative, Devān in the Causal for which of course the Prayojaka Kartā is Hari.

4. विधिं वेदमध्यापयत् - is the Causal form of the Non-causal विधिः वेदमध्यैत - Brahmā learnt the Vedas, with the verb root Adhi+In meaning to learn. The Prayojya Kartā, Vidhi of the verb becomes Karma and is in the Accusative, Vidhim in the Causal.

5. पृथ्वीं सलिले आसयत् - is the Causal sentence of the Non-causal पृथ्वी सलिले आस्त - The Earth was in water, with the verb root Āsa meaning to remain under/to sit. Here, the Prayojya Kartā, Pṛthvī of the verb becomes Karma and is in the Accusative, Pṛthvīm in the Causal.

The example (यज्ञदत्तः) देवदत्तेन ओदनं पाचयति - is the Causal sentence of the Non-causal पचति ओदनं देवदत्तः - Devadatta cooks rice, with the verb root Pac meaning to cook which does not have any of the meanings mentioned in the Sūtra. Therefore, the Prayojya Kartā namely, Devadatta of the verb does not become Karma. Instead, gets Karaṇa designation and therefore takes Tṛtīyā by the Sūtra 30/561.(2.3.18), for which the Prayojaka Kartā is Yajñadatta.

The example गमयति देवदत्तेन यज्ञदत्तं विष्णुमित्रः - is the

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Causal form of the Causal sentence - गमयति देवदत्तो यज्ञदत्तम् - Devadatta causes Yajñadatta go, of the Non-causal sentence यज्ञदत्तः गच्छति - Yajñadatta goes, with the verb root Gam meaning to go. The Sūtra lays down the condition that it is only the Prayojya Kartā, Yajñadatta here, of the Non-causal will become Karma in its Causal, Yajñadattam for which the Prayojaka Kartā is Devadatta. But not the Prayojaka Kartā in the Causal becomes Karma in its Causal. Instead it becomes Karaṇa and takes Tṛtīyā, Devadattena.

नाययति/वाहयति भारं भृत्येन is the Causal sentence of the Non-Causal - नयति/वहति भारं भृत्यः - A servant carries the load, with the verb root Nī/Vah meaning to lead/to carry involving the sense of motion. Here the Prayojya Kartā namely Bhṛtya of the verb will not get Karma Saṃjñā since it is prohibited by this Vārtika. Therefore, it takes Tṛtīyā by the Virtue of simply being a Kartā - प्रयोजकव्यापारं प्रति कर्मत्वे निवृत्ते णिच् प्रकृत्यर्थं प्रति कर्तृत्वस्यैव निरपवादत्वेनावस्थानात् तृतीया बोध्या।

This prohibition does not hold good in case of the agent who is a driver - नियन्ता कर्ता यस्य सः नियन्तकर्तृकः (नियन्ता प्राजिता यन्ता सूतः क्षत्ता च सारथिः।) वाहयति रथं वाहान् सूतः - is the Causal sentence of the Non-Causal वहन्ति रथं वाहाः - The horses lead the chariot. Here the Prayojya Kartā, namely horses shall get Karmasaṃjñā and is in the Accusative in its Causal since the Prayojaka Kartā, Sūta is a Niyantṛ Kartā. Otherwise, the prohibition would have applied from the last Vārtika.

In case of the Causative verb roots Ādi and Khādi also the Sūtra does not apply. That is, आदयति/खादयति अन्नं वटुना is the Causal sentence of the Non-Causal - अत्ति/खादति

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अन्नं वटुः - A student eats rice, with the verb root Ad/Khād meaning to eat. Here the Prayojya Kartā namely,Vaṭu will not get Karmatva by the force of the prohibition of this Vārtika. Therefore, it takes Tṛtīyā only. Whereas, when the verb root Bhakṣ meaning to eat but not involving injury, is used in its Causal form - भक्षयति अन्नं वटुना, the Prayojya Kartā,Vaṭu of its Primitive form - भक्षयति अन्नं वटुः - Student eats rice, does not get Karmatva by the Vārtika because it does not involve injury in this case. On the other hand if it involves injury as in the example बलीवर्दाः सस्यं भक्षयन्ति - The bulls eat crop. It purports to say that the bulls destroy the uncut standing crop, the crop grown by somebody else involving injury (क्षेत्रं प्ररूढमलूनं सस्यमिह विवक्षितम्। तस्य तदानीमन्तःप्रज्ञजीवत्वात् तद्भक्षणं हिंसैव।). The Prayojya Kartā, Bulls will get Karma Saṃjñā and is put in Dvitīyā.

The verbs meaning talking/speaking that are not covered in the Sūtra are accommodated by this Vārtika - **गत्यर्थादिष्वनन्तर्भावाद्वचनम्।** The use of the verb Prabhṛti (etc.) in the Vārtika includes synonyms such as Vyāharati, Vadati and others - वार्तिके आदिना व्याहरति वदत्यादीनां संग्रहः। The verb does not just mean making sound otherwise its scope of operation would have been submerged under Śabda Karma/Akarmaka verbs - नच शब्दक्रियार्थत्वादेव सिद्धे वचनमिदं व्यर्थमिति वाच्यम्, अत एव शब्दकर्माकर्मकाणामित्यस्य शब्दः कर्मकारकं येषामित्यर्थात्। अन्यथा वेदमध्यापयद्विधिमित्यासिद्धेः। The example, जल्पयति/भाषयति धर्मं पुत्रं देवदत्तः is the Causal sentence of the Non-causal form जल्पति/भाषते धर्मं पुत्रः - The son speaks Dharma. Here the Prayojya Kartā viz, Putra of the verb gets Karmatva and therefore takes Dvitīyā in the Causal for which the Prayojaka Kartā is Devadatta, by the force

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of this Vārtika.

Even when the verb root Dṛs' Prekṣaṇe meaning to see is used the Prayojya Kartā of it is in the Non-causal form - पश्यन्ति हरिं भक्ताः - Devotees see Hari gets Karmatva in its causal form - (गुरुः) हरिं भक्तान् दर्शयति with the Prayojaka Kartā, Guru. However, the necessity of this Vārtika may be questioned because the meaning of verb root Dṛs' - seeing, is same as getting knowledge(Buddhi) found in the aphorism itself. So tne Vārtika is redundant. But there is a difference between to know and to see; the former means knowledge in general while the latter means special knowledge. So the mention of this Vārtika is suggestive of the fact that the verb roots meaning special knowledge by the word Buddhi in the Sūtra - 'गतिबुद्धि' इति सूत्रबुद्धिग्रहणेन ज्ञानसामान्यवाचिनां 'विदज्ञाने, ज्ञा अवबोधने' इत्यादीनामेव ग्रहणम्, न तु ज्ञानविशेषवाचिनामित्येतत्, दृशेश्च इत्यनेन विज्ञायते। अन्यथा दृशेश्च इत्यस्य वैयर्थ्यप्रसंगात्।

For the same reason, when verbs Smarati (remembers), Jighrati (smells) and others such as Prekṣati (sees) (आदिना प्रेक्षत्यादीनां संग्रहः)) are used the Prayojya Kartā (Devadatta) of the Non-causal sentence - देवदत्तः (प्रियां) स्मरति/(चन्दनं) जिघ्रति - Devadatta remembers (his beloved)/smells the (Sandal), does not get Karmatva and therefore not Dvitīyā. Instead, Tṛtīyā by being a Kartā in the Causal form - देवदत्तेन (प्रियां) स्मारयति/(चन्दनं) जिघ्रापयति यज्ञदत्तः।

Śabdāyati otherwise, Śabdam Karoti meaning to make sound is the Denominative (Nominal Verb- Nāmadhātu) form of Śabda. The rule enunciated in the Sūtra very much applies to this verb. That is, the PrayojyaKartā (Devadatta) of the Non-causal sentence - शब्दायते देवदत्तः - Devadatta sounds should become Karma in its Causal form

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- शब्दाययति देवदत्तेन यज्ञदत्तः, with the Prayojaka Kartā, Yajñadatta. But this Vārtika prohibits it. Therefore the word is in Tṛtīyā only. - देवदत्तस्य कर्मत्वाभावात् प्रयोज्यकर्तृत्वमादाय तृतीयैव।

On the other hand, the Denominatives like Śabdayati - Śabdam Karoti appear to be transitive verbs with the object of Śabda etc., therefore the rule may appear to apply. But this doubt is clearly answered in this way - the meanings of verb roots which include the object become Intransitive as here. While the verb roots that govern the object outside the verbal meaning are considered Transitive - एवं च शब्दात्मकं कर्म धात्वर्थे अन्तर्भूतम्। धात्वर्थबहिर्भूतकर्मकत्वमेव सकर्मकत्वम्। There is a verse describing the occasions when the Transitive roots become otherwise -

धातोरर्थान्तरे वृत्ते धात्वर्थेनोपसंग्रहात्।
प्रसिद्धेरविवक्षातः कर्मणोऽकर्मिका क्रिया।।

1. When the verb root is used in a different sense from its usual sense (Nadī Vahati - River flows not carries) 2. When the meaning of the verb root itself includes the object (Śabdayati -Śabdam Karoti) and 3. When the well-known object is not desired to be expressed (Rāmaḥ Hanti - Rāma kills).

Thus there is an occasion for the application of the Sūtra when the verb Śabdāyati, as this may be taken to be Intransitive as described above, is used - तस्मादकर्मकत्वादेवात्र प्राप्तिरित्यर्थः। Therefore, Vārtikakāra negates it by framing this Vārtika. Further, in this Sūtra, the term Akarmaka means such roots which have no other objects than the one which denotes either place, time, state or distance. That is, the roots which have only place, time, state and distance

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as there object are to be regarded as Intransitive. But not those which have other objects (But are not actually mentioned). So, actually speaking, there is not a verb root in Sanskrit that can be properly called Intransitive -

कालभावाध्वदेशानामन्तर्भूतक्रियान्तरैः।

सर्वैरकर्मकैर्योगे कर्मत्वमुपजायते।

Therefore, the rule of Aṇijanta Kaṭr becoming Karma in its Ṇijanta form is applied in the case of मासमासयति देवदत्तं यज्ञदत्तः wherein the Prayojyakartā viz., Devadatta in the Non-causal - देवदत्तः मासमास्ते gets Karmatva and is in Dvitīyā otherwise Devadatta would not have got Karmatva because the verb root *ĀS* is not included in Gatyādi roots. Nor can we say that it is Akarmaka because it would have governed the object (Māsa) by the force of the Vārtika under the previous Sūtra. Therefore, it is accommodated here - अत्र देवदत्तस्य प्रयोज्यकर्तुःकर्मत्वं न स्यात्। आसधातोर्गत्यादिष्वनन्तर्भावात्। न चाकर्मकत्वादन्तर्भाव इति वाच्यम्, 'अकर्मकधातुभिर्योगे' इति मासस्य कर्मतया आसेरकर्मकत्वासंभवात्।

Therefore, the rule of Aṇijanta Kartṛ becoming Karma in the Ṇijanta is not applied to - देवदत्तेन पाचयति यज्ञदत्तः wherein the PrayojyaKartā, namely, Devadatta in the Non-causal देवदत्तः पचति - Devadatta cooks, does not get Karma designation and therefore in Tṛtīyā because 'Rice' which is the object here is not mentioned or intended- किं च ओदनादिकर्मणः अविवक्षायां देवदत्तः पचति, पाचयति देवदत्तेन यज्ञदत्तः इत्यत्र प्रयोज्यकर्तुर्देवदत्तस्य कर्मत्वं स्यात्, तदानीं पचेरकर्मकत्वेन गत्यादिष्वन्तर्भावात्।

S.10/541.हक्रोरन्यतरस्याम्। १.४.५३. हक्रोरणौ यः कर्ता स णौ वा कर्म स्यात्। हारयति कारयति वा भृत्यं भृत्येन वा कटम्। **अभिवादिदृशोरात्मनेपदे वेति वाच्यम्।।** अभिवादयते दर्शयते देवं भक्तं भक्तेन वा।।

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The agent of the verb roots Hṛ and Kṛ in the Non-causal form becomes Karma optionally in the Causal form.

(He) causes the servant (by the servant) to steal/to make the mat.

Vārtika : It should be said (so) optionally in the case of verb roots Vādi with Abhi and Dṛś in Ātmanepada. He causes the devotee (by the devotee) salute /see God.

The Sūtra comprises of two words. Hṛkroḥ, a compound word is dissolved in this way -- हा च का च हृकरौ, तयोः - of the roots हृञ् हरणे to steal and डुकृञ् करणे - to make. The other word in the Sūtra is Anyatarasyām meaning optionally. It is another word for Vā, Vibhāṣā and Vikalpa. Since the two verb roots are not included mentioned in the last Sūtra, which does not apply. However, this Sūtra provides the option called Aprāptavibhāṣa - हृक्रोर्गत्यर्थादिष्वनन्तर्भावादप्राप्ते विभाषेयम्।

हारयति / कारयति भृत्यं / भृत्येन कटं (स्वामी) is the Causal sentence of the Non-causal हरति / करोति भृत्यः कटम् - a servant steals or makes the mat, wherein, the PrayojyaKartā viz Bhṛtya gets Karma designation optionally in its Causal form whose Prayojaka Kartā is Swāmī. If it gets Karmatva it takes Dvitīyā (Bhṛtyam), if not, it is in Tṛtīyā (Bhṛtyena).

In case, the verb roots are used in other senses with prepositions for example Abhyavaharati - eats, Vikārayati - deforms, then the option is termed as Prāptavibhāṣā because the above rule is also applied in these two senses - हृक्रोरर्थान्तरे तु प्राप्तविभाषा। ..... अभ्यवहरतेर्भक्षणार्थत्वात् विकारयतेरकर्मकत्वाच्च प्राप्तिः।

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The Prayojya Kartā namely, devotee in the Non-causal sentence -अभिवदति / पश्यति देवं भक्तः - Devotee prostrates / sees God, gets Karma designation optionally in its Causal form as in the example, by the force of the Vārtika. But the condition is that these two verb roots in their Causal form should be Ātmanepadi, Abhivādayate / Darśayate because Causatives are conjugated either in Parasmaipada or in Ātmanepada - अभिवादयते / दर्शयते देवं भक्तं / भक्तेन (गुरुः). The Prayojaka Kartā for the Causal form is Guru. If Abhi + Vādi is used in Parasmaipada then the Prayojya Kartā viz., Bhakta will have only Tṛtīyā - अभिवादयति देवं भक्तेन। because the verb root in this sense is not included in the Sūtra. Therefore, the Sūtra does not apply. Therefore, the option that is provided by the Vārtika is an Aprāptavibhāṣā - अत्र भक्तस्य प्रयोज्यकर्तुः कर्मत्वविकल्पः। अप्राप्तविभाषेयम्। However, in the case of Dṛś in Parasmaipada - दर्शयति देवं भक्तं (गुरुः), the Prayojyakartā viz., Bhakta will be in Dvitīyā only as is provided by the Vārtika दृशेश्च। under the previous Sūtra. So, the option in this case is Prāptavibhāṣā - 'गतिबुद्धि' इत्यत्र बुद्धिग्रहणेन ज्ञानसामान्यवाचिन एव ग्रहणमित्युक्तम्। तथापि 'दृशेश्च' इति नित्यं प्राप्ते विकल्पः।

S.11/542 **अधिशीङ्स्थासां कर्म**। १.४.४६ । अधिपूर्वाणामेषामाधारः कर्म स्यात्। अधिशेते अधितिष्ठति अध्यास्ते वा वैकुण्ठं हरिः।।

The substratum of these verb roots - Śin to sleep, Sthā to stand and As to sit preceded by the preposition Adhi gets Karma designation

Hari sleeps / occupies / lives in Vaikuṇṭha.

The Sūtra is comprised of two words of which the first word is a compound word which is dissolved as अधिपूर्वाः शीङ्स्थासः (शीङ् च स्था च आस् च) । The word Adhi suggests

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the sense of the Locative viz., support or substratum - अधिस्तु सप्तम्यर्थस्याधारस्य द्योतकः। The word Ādhāra follows from the Sūtra आधारोऽधिकरणम् (१.४.३५). General rule is that the word denoting Ādhāra gets Adhikaraṇa Saṃjñā and takes Saptamī Vibhakti. But this rule is an exception to it. अधिकरणसंज्ञापवादोऽयम्। It enjoins Karma Saṃjñā to Ādhāra and therefore the word will be in Dvitīyā not in Saptamī. Otherwise, it will be in Saptamī - वैकुण्ठे शेते / तिष्ठति / आस्ते।

S.12.543 अभिनिविशश्च। १.४.४७। अभिनीत्येतत्संघातपूर्वस्य विशतेराधारः कर्म स्यात्। अभिनिविशते सन्मार्गम्। 'परिक्रयणे संप्रदानम् ५८०' इति सूत्रादिह मण्डूकप्लुत्याऽन्यतरस्यांग्रहणमनुवर्त्य व्यवस्थित विभाषाश्रयणात्क्वचिन्न। पापेऽभिनिवेशः।।

The location/substratum of the verb root Viś to enter preceded by Abhi and Nī collectively gets Karma Saṃjñā.

He follows a right path. At times, it does not get Karma Saṃjñā because of resorting to the restrictive option, by understanding or borrowing the word Anyatarasyām here from the aphorism Parikrayaṇe Sampradānam .. .. .. (580) by (the technique) Maṇḍūka Pluti (the leap of a frog). 'Indulgence in sin.'

The Sūtra consists of two words. The words Ādharā and Karma are read into the Sūtra by Anuvṛtti from the previous Sūtras - आधारोऽधिकरणम्। (१.४.४५.), and अधिशीङ्स्थासां कर्म। १.४.४६ । respectively. The Intransitive verb Viśati enters preceded by the group of Upasargas. Abhi and Ni in this order becomes Ātmanepadī Transitive, Abhiniviśate indulges. Its substratum is designated as Karma and therefore it takes the Accusative case (Sanmārgam). It means that the person is insistent or indulgent (आग्रहवान्, अप्रतिहतप्रवृत्तिमान्). In that case in the

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example - पापेऽभिनिवेशः - the word Pāpa should have been used in the Objective case not in the Locative. However, the explanation given for using the Locative case is as follows - The term Anyatarasyām (optionally) is understood in this Sūtra from the Sūtra परिक्रयणे संप्रदानमन्यतरस्याम्। (१.४.४४) mediated by the two Sūtras mentioned above like the leap of a frog not touching or covering the intermediary ground - मण्डूकाः यथा मध्ये पदानि संततमप्रक्षिपन्त एव उत्प्लुत्य गच्छन्ति तद्वदनुवर्त्य। If the option is followed then both Ādhāra and Karma designations would have been there and both the Locative and the Objective cases would have been employed. But this is not so in usage. Therefore the option that is followed here is a restrictive one(Vyavasthita Vibhāṣā). That is, it does not apply to all instances wherein the verb root Viś preceded by Abhi and Ni is used. When Guṇa is found to occur in the verb (Abhiniveśa) then only the Locative case is to be used. On the contrary if there is no change (Abhinivišate) found in the verb only the Objective case is to be used - अविकृते कर्म, विकृतेऽधिकरणम्।

S.13.544 **उपान्वध्याङ्वसः**। १.४.४८। उपादिपूर्वस्य वसतेराधारः कर्म स्यात्। उपवसति अनुवसति अधिवसति आवसति वा वैकुण्ठं हरिः। **अभुक्त्यर्थस्य न**।। वने उपवसति।। **उभसर्वतसोः कार्या धिगुपर्यादिषु त्रिषु। द्वितीयाम्रेडितान्तेषु ततोऽन्यत्रापि दृश्यते**।। उभयतः कृष्णं गोपाः। सर्वतः कृष्णम्। धिक् कृष्णाभक्तम्। उपर्युपरि लोकं हरिः। अध्यधि लोकम्। अधोऽधोलोकम्।। **अभितःपरितःसमयानिकषाहाप्रतियोगेऽपि**।। अभितः कृष्णम्। परितः कृष्णम्। ग्रामं समया। निकषा लङ्काम्। हा कृष्णाभक्तम्। तस्य शोच्यतेत्यर्थः। बुभुक्षितं न प्रतिभाति किञ्चित्।

The substratum of the verb root Vas to live /to dwell preceded by Upa, Anu, Adhi and Ān is termed as Karma.

Hari dwells in Vaikuntha.

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Vārtika :

The Karma designation doesnot apply to the verb root Vas meaning to fast. (He) fasts in the forest.

Vārtika :

The Accusative case should be used in the case of Ubha and Sarva along with the affix Tas (the words Ubhayataḥ and Sarvataḥ), Dhik and in the case of the three namely, Upari etc., ending in double forms (Āmreḍitānta) and in other cases also.

Cowherds on both sides of Kṛṣṇa. On all sides of Kṛṣṇa. Fie upon a non devotee of Kṛṣṇa. Hari is above the world, in the world and below the world.

Vārtika :

Even in connection with the words Abhitaḥ, Paritaḥ (around), Samayā, Nikaṣā (near), Hā (alas, in the sense of anguish) and Prati. Around Kṛṣṇa. Around Kṛṣṇa. Near the village. Near Lanka. Alas! a non devotee of Kṛṣṇa. It means the pitiableness of the non devotee. Nothing strikes a hungry person.

The Sūtra consists of one compound word being dissolved as - उप च अनु च अधि च आङ् च उपान्वध्याङः, उपान्वध्याङ्पूर्वः वस् धातुः। The verb root Vas Nivāse to reside is preceded by the Upasargas Upa, Anu, Adhi and Ā separately. The words Ādhāra and Karma are to be read in to this Sūtra from the previous Sūtras as in the above Sūtras. The Intransitive verb becomes Transitive with these prefixes. The substratum of it gets Karma designation and therefore takes the Accusative case ending, Vaikuṇṭham as

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in the example. Otherwise it would be in Adhikaraṇa Vibhakti as in Vaikuṇṭhe Vasati. However, the Karma designation (and therefore the Accusitive) is prohibited in the case of the verb root Vas when it means fasting (Abhuktiḥ). So, the Locative case only is employed in the example - वने उपवसति।

The second Vārtika is in the form of a verse (Śloka Vārtika). When the Indeclinable words Ubhayataḥ (on both sides) and Sarvataḥ (on all sides) are used, the word associated takes the Accusative, Kṛṣṇam in the example. Similarly when the Indeclinable Dhik in the sense of censure is used the word associated takes the Accusative. The three Indeclinable words namely, Upari, Adhi and Adhaḥ in the sense of nearness as mentioned in the Sūtra - उपर्यध्यधसस्सामीप्ये। ८.१.७. coming under Dvirukta Prakaraṇa are repeated. Of the repeated words namely, उपर्युपरि, अध्यधि and अधोऽधः, the second word is termed as Āmreḍita (द्विरुक्तस्य परामाम्रेडितम्।) When such double forms of these words are used they govern the Accusative case.

Not only on these occasions but also another occasions the Accusative case is found used. Those occasions are enumerated again in another Vārtika. Namely, Abhitaḥ Paritaḥ etc. When all these Indeclinables are used the associated word takes the Accusative case as in the examples. Abhitaḥ and Paritah are the Indeclinables ending in the affix Tasil meaning on both sides and on all sides respectively. Samayā and Nikaṣā are also Indeclinables ending in long *Ā* meaning near (निकषान्तिके। समयान्तिकमध्ययोः।). The word *Hā* meaning agony is also an Indeclinable ending in long *Ā* (हा इत्याकारान्तमव्ययं खेदे।). The Indeclinable Prati becomes Upasarga, not a

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Karmapravacanīya in association with the verb root भा. दीप्तौ to shine. The respective associated words are in the Accusative in all the examples.

S.14/545 अन्तरान्तरेण युक्ते। २.३.४। आभ्यां योगे द्वितीया स्यात्। अंतरा त्वां मां हरिः। अन्तरेण हरिं न सुखम्।।

The Accusative case is employed in connection with the words Antarā and Antareṇa.

Between you and me is Hari. There is no happiness without Hari.

The Sūtra consists of one compound word. The word Dvitīyā has to be read into this Sūtra from the Sūtra कर्मणि द्वितीया। (२.३.२). The words Antarā meaning 'between' (अन्तरा मध्ये) and Antareṇa meaning 'without' (पृथग्विनान्तरेणर्ते हिरुङ्नाना च वर्जने) are Indeclinables. When these two are used in a sentence the second case affix governs the word associated with them as illustrated in the examples. This Sūtra and the two Vārtikas in the previous Sūtra enjoin Upapada Dvitīyā Vibhakti (see Introduction 19.1.1 for details).

S.15/558 कालाध्वनोरत्यन्तसंयोगे। २.३.५। इह द्वितीया स्यात्। मासं कल्याणी। मासमधीते। मासं गुडधानाः। क्रोशं कुटिला नदी। क्रोशमधीते। क्रोशं गिरिः। अत्यंतसंयोगे किम्। मासस्य द्विरधीते। क्रोशस्यैकदेशे पर्वतः।

The Accusative is employed after words denoting time and distance when absolute continuity is meant.

Auspicious for (the whole) month. (He) studies for (the full) month. Jaggery and grains for (the whole) month. River flows winding for two miles (continuously). (He) studies (continuously) for two miles. A mountain lies (continuously) for two miles. Why should it be in the sense of absolute continuity? (He) studies twice in a month. Mountain lies on a part of two miles. The Sūtra consists

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of two words. The word Dvitīyā is understood in this Sūtra from the Sūtra कर्मणि द्वितीया। (२.३.२). The compound word Atyanta Saṃyoga means Nirantara Saṃyoga - uninterrupted togetherness. That is , there is no break in either time or distance - अन्तः विच्छेदः तमतिक्रान्तः अत्यन्तः स चासौ संयोगश्च। The absolute continuity or contact is three fold i.e., in respect of quality (Guṇa) action (Kriyā) and substance (Dravya) - गुणक्रियाद्रव्यैरित्यौचित्यात् गम्यते। The words expressing time and distance suggesting complete continuity in respect of quality, action and substance are put in the Accusative case in the examples respectively.

In the Sūtra, the words denoting time and distance are not designated as Karma Kārakas. Therefore, the Dvitīyā Vibhakti enjoined by the Sūtra is not a Kāraka Vibhakti. Nor is this an Upapada Vibhakti in the strict sense of the term since no other associated words govern this case. Hence one can say that it is a special kind of Vibhakti employed or after certain words directly here or elsewhere for that matter.

In case complete continuity is not suggested, the terms denoting time and distance take Ṣaṣṭhī Vibhakti (उपपदविभक्तीनां शेषत्वविवक्षायामेव प्रवृत्तेरिति तदाशयः।). Compare this Sūtra with the Vārtika under the Sūtra 8/539 (१.४.५१). And it is to be noted that this Sūtra is found at the end of Dvitīyā Vibhakti in Siddhāntakaumudī (558) after Karmapravacanīyas, which are dealt with in the next unit separately for the sake of some convenience from the students' point of view.

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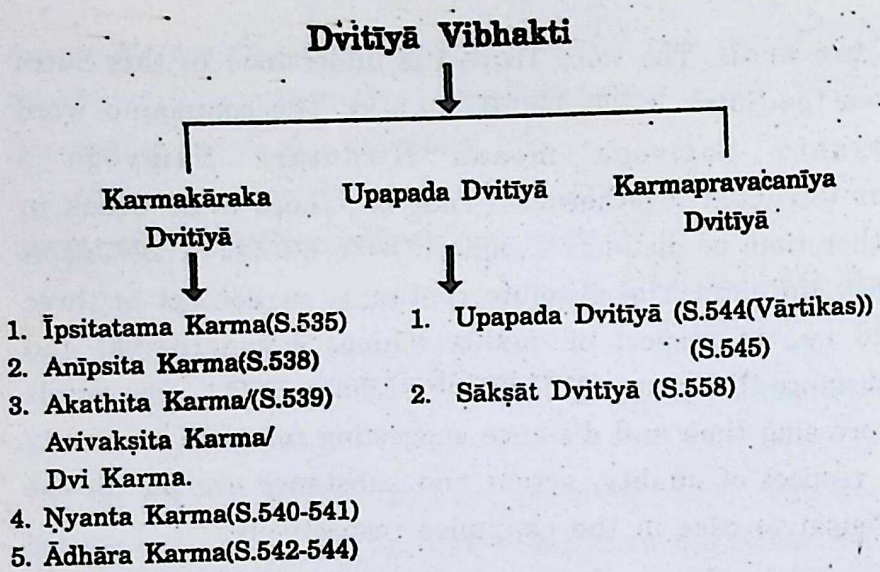

******** इति द्वितीया विभक्तिः ********

19.2.3 In-text Questions:

I
1. Define Karma.
2. Karma Kāraka governs _____ Vibhakti.
3. Distinguish between Anabhihita and Akathita Karmas.
4. What does Karmābhidhāna mean?
5. Anīpsita Karma takes _____Vibhakti.
6. What is Āmreḍita?
7. Is the word Antareṇa a Subanta or an Avyaya?
8. Aṇijanta Kartā of certain verbs gets _____ Saṃjñā in the Ṇijanta Prayoga.
9. When Intransitive verbs or Akarmaka Dhātus are used the words denoting place, time etc., govern _____ Vibhakti.

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10. The Ādhāra of Abhiniviśate gets _____ designation.

II Explain the Sūtras with examples :

1. कर्तुरीप्सिततमं कर्म।
2. कर्मणि द्वितीया।
3. तथायुक्तं चानीप्सितम्।
4. अकथितं च।
5. ह्क्रोरन्यतरस्याम्।
6. अधिशीङ्स्थासां कर्म।
7. अभिनिविशश्च।
8. उपान्वध्याङ्वसः।
9. अन्तरान्तरेण युक्ते।
10. कालाध्वनोरत्यन्तसंयोगे।

III Explain the Vārtikas with examples :

1. अकर्मकधातुभिर्योगे देशः कालो भावो गन्तव्योऽध्वा च कर्मसंज्ञक इति वाच्यम्।
2. नीवह्योर्न।
3. आदिखाद्योर्न।
4. जल्पतिप्रभृतीनामुपसंख्यानम्।
5. अभुक्त्यर्थस्य न।
6. अभितः परितः समयानिकषाहाप्रतियोगेऽपि।

IV Annotate the following :

1. अभिधानं च प्रायेण तिङ्कृत्तद्धितसमासैः।
2. कर्मण ईप्सिता भाषाः न तु कर्तुः।

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3. क्वचिन्निपातेनाभिधानम्।
4. अर्थनिबन्धनेयं संज्ञा।
5. येषां देशकालविभिन्नं कर्म न संभवति ते अकर्मकाः।

V Justify the case endings of the words underlined quoting relevant Sūtras.

1. हरिं भजति।
2. विषं भुङ्क्ते।
3. गां दोग्धि पयः।
4. वृक्षमपचिनोति फलानि।
5. शत्रूनगमयत् स्वर्गम्।
6. पृथ्वीं सलिले आसयत्।
7. वटुना भक्षयति अन्नम्।
8. भक्तेन देवम् अभिवादयते।
9. उपवसति वैकुण्ठं हरिः।
10. अंतरेण हरिं न सुखम्।

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UNIT 3
Kāraka Prakaraṇam – Karmapravacanīyās and Tṛtīyā Vibhakti

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UNIT 3
Kāraka Prakaraṇam – Karmapravacanīyās and Tṛtīyā Vibhakti

19.3 OBJECTIVE :

In this unit the students of Sanskrit M.A. are introduced to the remaining portion of Dvitīyā Vibhakti namely, the Karmapravacanīya Dvitīyā Vibhakti and Tṛtīyā Vibhakti completely. The Study of this Unit should enable the students to distinguish Karmapravacanīya Dvitīyā Vibhakti from the earlier two varieties of Dvitīyā Vibhakti and know the nature and operation of Tṛtīyā Vibhakti thoroughly well which defines the objective of this unit.

19.3.1 Karmapravacanīyas :

Introduction - Indeclinables or Avyayas which remain unchanged in all genders, numbers and cases include Adverbs (Kriyāviśeṣaṇas), Prepositions (Upasargas), Expletives or Particles (Nipātas), Gatis, Karmapravacanīyas, Participles (Kṛdantas) etc. They are broadly listed under 5 categories - Taddhitāntas, Kṛdantas, Nipātas, Svarādis and Avyayībhāva Samāsantas. There are further classifications under each one of these. Presently, we are concerned with the Nipātas wherein we have Cādis, Upasargas, Gatis and Karmapravacanīyas.

The word Karmapravacanīya is derived from adding the Anīyar affix in the (diverse) sense of the agent (Kartā) and in the sense of past time to the verb root Vac Paribhāṣaṇe preceded by the Upasarga Pra by the Sūtra - कृत्यल्युटो बहुलम्। ३.३.११३. कर्मेति क्रियोच्यते, तां प्रोक्तवंतः

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कर्मप्रवचनीयाः, भूते कर्तरि बाहुलकादनीयरप्रत्ययः। - The Indeclinables which were used to denote the action now imply (or determine) the kind of relation with action; - ततश्च क्रियामेव न द्योतयन्ति किं तु क्रियानिरूपितं संबन्धविशेषं द्योतयन्ति।

क्रियाया द्योतको नायं संबन्धस्य वाचकः।
नापि क्रियापदापेक्षी संबन्धस्य तु भेदकः।। वा.प.२.२०६.
स चोपजातः संबन्धो विनिवृत्ते क्रियापदे।
कर्मप्रवचनीयेन तत्र तत्र नियम्यते।। वा.प. २.२०१.

In the instance जपमनु प्रावर्षत् -- It rained after the prayer, the Causal relation between Japa and Pravarṣana is implied by the Indeclinable ***Anu***. From this we understand that the Karmapravacanīyas have some functional value different from Kāraka and Upasarga. A few Indeclinables read under Prādigaṇa are designated as Karmapravacanīyas in some specific senses. They are eleven in number - ***Anu, Upa, Apa, Pari, An, Prati, Abhi, Adhi, Su, Ati and Api.*** The designation Karmapravacanīya debars or supercedes both Gati and Upasarga designations - गत्युपसर्गसंज्ञापवादः। (सि.कौ.S:547). The purpose of naming certain Indeclinables as Karmapravacanīyas is to drive home the point that the Karmapravacanīyas are functionally different from the Upasargas or Gatis. Unlike Karmapravacanīyas, Upasargas bring out specific action of the verb -

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते। प्रहाराहारसंहारविहारपरिहारवत्।।; they are always prefixed to the verb roots - ते प्राग्धातोः। १.४.८६.; and they cause cerebralisation like Ṣatva -

उपसर्गादसमासेऽपि णोपदेशस्य। (८.४.१४)
उपसर्गात्सुनोति _____। (८.३.६५)

On the other hand, Karmapravacanīyas manifest the

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relation (or the sense mentioned) with the action; they do not precede the verbs but they generally govern the Accusative case. (कर्मप्रवचनीययुक्ते द्वितीया। २.३.८) and Ablative and Locative cases also under certain circumstances (See Sūtras 596 - 600 and 644 - 646) ; and they do not cause any cerebralisation. For example, वृक्षं वृक्षंपरि सिंचति -- Here the Indeclinable Pari gets Karmapravacanīya designation by the Sūtra S.552(१.४.९०.) and governs Dvitīyā (Vṛkṣam) and also there is no Ṣatva of ***Sa*** in the verb Siñcati. Or, in जपमनु प्रावर्षत् -- Here the Indeclinable Anu gets Karmapravacanīya designation by the Sūtra S.547 (१.४.८४) and governs Dvitīyā (Japam) and in the verb Prāvarṣat ***Pra*** is employed before the verb Avarṣat since it is a preposition. Whereas, ***Anu*** being a Karmapravacanīya debars Gati / Upasarga designations and therefore does not precede the verb.

19.3.2 Sūtras 546-557.

S.16 / 546 **कर्मप्रवचनीयाः**। १.४.८३। इत्यधिकृत्य।।

Governing Karmapravacanīyas.

It is a one word Adhikāra Sūtra. From this Sūtra up to अधिरीश्वरे। १.४.९७., the Prādi Indeclinables enumerated are termed as Karmapravacanīyas - अधिरीश्वरे इति पर्यन्तमिति बोध्यम्। That is, the word Karmapravacanīya is understood in about 15 Sūtras from this Sūtra.

S.17 / 547 अनुर्लक्षणे। १.४.८४। लक्षणे द्योत्येऽनुरुक्तसंज्ञः स्यात्। गत्युपसर्गसंज्ञापवादः।

The Indeclinable Anu is designated as above (i.e., Karmapravacanīya) when the Causal relation (Lakṣaṇa) is indicated.

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This is an exception to Gati and Upasarga designations.

The Sūtra consists of two words. As already said, the term Karmapravacanīya is read into this Sūtra from the above governing Sūtra. The word Lakṣaṇa means Causal relationship precisely, not just a cause / sign - लक्ष्यलक्षणभावसंबन्धं द्योत्ये इत्यर्थः। लक्ष्यते ज्ञायतेऽनेनेति लक्षणम्, तच्च हेतुभूतं विवक्षितम्, न तु ..... चिह्नमात्रम्। When the Prādis inclusive of Anu are named as Karmapravacanīyas they are no more called Gatis or Upasargas.

S.18/548 **कर्मप्रवचनीययुक्ते द्वितीया**। २.३.८। एतेन योगे द्वितीया स्यात्। जपमनु प्रावर्षत्। हेतुभूतजपोपलक्षितं वर्षणमित्यर्थः। परापि हेताविति तृतीयाऽनेन बाध्यते। 'लक्षणेत्थंभूत ५५२' इत्यादिना सिद्धे पुनः संज्ञाविधानसामर्थ्यात्।।

The Accusative is employed after a word in association with a Karmapravacanīya.

It rained after muttering prayers. It means that the raining is indicated by the prayer which is the cause (of it). The Instrumental case enjoined by the subsequent Sūtra **हेतौ**। 568 (२.३.२३) is debarred by this Sūtra. This is because of the force of enjoining it (Anu) again as Karmapravacanīya. Anu would have been designated or established as Karmapravacanīya by the Sūtra S.552 (१.४.९०) **लक्षणेत्थंभूत** __।

The Sūtra consists of two words. In conjunction with a Karmapravacanīya like Anu in the sense of Lakṣaṇa from the previous Sūtra, the declinable word gets Dvitīyā as Japam in the example, जपमनु प्रावर्षत्। When we say that Japa is the cause of rain there arises a difficulty. Because a cause is to be employed in Tṛtīyā on the authority of the

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subsequent Sūtra हेतौ। 568 (२.३.२३). A subsequent Sūtra (Parasūtra) is generally more powerful than the earlier one when both are simultaneously applicable by the rule - विप्रतिषेधे परं कार्यम्। (१.४.२) So, in this instance Tṛtīyā should have been used. However, this difficulty is overcome by reiterating the Karmapravacanīya Saṃjñā to *Anu* in the sense of Lakṣaṇa here, which was already established in the Sūtra S.552 (१.४.९०) लक्षणेत्थंभूत _ । **The reiteration helps debarring the application of the rule** हेतौ। in keeping with the maxim द्विर्बद्धं सुबद्धं भवति। Thus, it means that only Dvitīyā should be used for the word in association with Anu in the sense of Lakṣaṇa.

S.19/549 तृतीयार्थे। १.४.८५ अस्मिन् द्योत्येऽनुरुक्तसंज्ञः स्यात्। नदीमन्ववसिता सेना। नद्या सह संबद्धेत्यर्थः।। षिञ् वन्धने क्तः।।

When this sense, of Instrumental case is indicated Anu is termed as above.

The army is mingled (lying/encamping along) with the river. It means associated with the river. The verb root Ṣiñ in the sense of mingling/tying with the participle affix Kta.

The Sūtra consists of one compound word. The word Anu is read into the Sūtra by Anuvṛtti under the governing Sūtra Karmapravacanīyah. The sense of Tṛtīyā is Sāhitya or togetherness but neither Kartṛ nor Karaṇa - तृतीयार्थे साहित्ये द्योत्ये इत्यर्थः। In this sense the term Anu gets Karmapravacanīya Saṃjñā and therefore governs Dvitīyā. This Sūtra debars the Instrumental case that would have been enjoined by the Sūtra सहयुक्तेऽप्रधाने। S.564 (2.3.19) - सहयुक्तेऽप्रधाने इत्यस्यैव बाधकत्वात्। Therefore the word mentioned along with Anu gets Dvitīyā - Nadīm.

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S.20/550 हीने। १.४.८६. हीने द्योत्येऽनुः प्राग्वत्। अनु हरिं सुराः। हरेर्हीना इत्यर्थः।

When the sense of inferiority is indicated Anu is termed as above.

Gods are inferior to Hari. It means that gods are lower than Hari.

The Sūtra consists of one word. Anu is understood in this Sūtra by Anuvṛtti and Karmapravacanīya by Adhikāra. Hīna means Nikarṣa, inferior or lower. In this sense Anu is designated as Karmapravacanīya and it governs Dvitīyā by the Sūtra S.548 (२.३.८) Harim in the example. The word Anu however comes along with the word denoting the superior individual - निकृष्टभावोऽनुद्योत्यो द्वितीयार्थः हरि प्रतियोगिकनिकर्षवन्त इत्यर्थः।

S.21/551 उपोऽधिके च। १.४.८७। अधिके हीने च द्योत्ये उपेत्यव्ययं प्राक्संज्ञं स्यात्। अधिके सप्तमी वक्ष्यते। हीने, उप हरिं सुराः।।

When the sense of superiority also / (as well as inferiority) Indeclinable Upa is termed as above.

In the sense of superiority the Locative case will be mentioned. In the sense of inferiority - Gods are inferior to Hari.

The Sūtra consists of 3 words. The Indeclinable Ca refers to the word Hīne in the above Sūtra. That is, both in the sense of inferiority and superiority the Indeclinable Upa is designated as Karmapravacanīya. In the sense of inferiority it governs Dvitīyā as in the example - Harim. However, it does not govern Dvitīyā in the sense of superiority, instead, Saptamī which will be mentioned in the later Sūtra S.645 (२.३.९) - अधिके संज्ञाविधानं न द्वितीयार्थम्। यस्मादधिकमित्यनेन कर्मप्रवचनीयकार्यं सप्तमी वक्ष्यत इत्यर्थः।

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षत्वमिति भावः।

S.23/553 **अभिरंभागे**। १.४.९१। भागवर्जे लक्षणादावभिरुक्तसंज्ञाः स्यात्। हरिमभि वर्तते। भक्तो हरिमभि। देवं देवमभि सिञ्चति। अभागे किम्। यदत्र ममाभिष्यात्तद्दीयताम्।।

The Indeclinable Abhi in the sense of indication etc. excepting the sense of share is termed as above.

(Victory) is inclined towards Hari. (He) is a devotee of Hari. (He) sprinkles every God. Why should it be not in the sense of share? **Observe :** What ever would be my share, let it be given.

The Sūtra consists of 2 words. The term Karmapravacanīya has to be understood here by Adhikāra. Thus, the Indeclinable Abhi is termed as Karmapravacanīya in all the above senses of indication, narration of what has happened and pervasion. In the first example the term Abhi conveys the sense of the Accusative namely, the indicated Hari. For the question where does victory found the answer is this example - जयः क्वेति प्रश्ने इदमुत्तरम्। लक्ष्यभावः अभिद्योत्यो द्वितीयार्थः। हरिलक्ष्यो जय इत्यर्थः। In the second example, the Karmapravacanīya Abhi conveys the state of a person who has devotion towards Hari. For his devotion Hari is the Viṣaya - विषयतासंबन्धः अभिद्योत्यो द्वितीयार्थः। हरिविषयकभक्तिमानित्यर्थः। In the third e.g., the word Deva is repeated in the sense of pervasion (Vīpsā) and it gets the Accusative case, which is conveyed by the Karmapravacanīya Abhi. Consequently there is no cerebralisation - कात्स्न्यसंबन्धात्मिका व्याप्तिर्द्वितीयार्थः। अभिद्योत्यश्च। कृत्स्नं देवमभि सिंचतीत्यर्थः। षत्वाभावादि पूर्ववत्। Whereas in यदत्र मम अभिष्यात् ------ the term Abhi conveys the possessive sense i.e., whatever of the wealth belongs to me is to be given. Therefore, the term Abhi gets Upasarga not

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Karmapravacanīya designation. And consequently there is also cerebralisation - बहूनां द्रव्यं तण्डुलादिं यत्र संसृष्टं तत्रेदं वाक्यम्। स्वस्वामिभावः षष्ठ्यर्थः। अभिस्तद्योतकः। ---- अत्र मम भाग इत्यर्थतः पर्यवसानादंभाग इति कर्मप्रवचनीयत्वपर्युदासात् उपसर्गत्वस्य निर्बाधत्त्वात् उपसर्गप्रादुर्भ्यामस्तिर्यच्परः। ८.३.८७.

S.24/554 **अधिपरी अनर्थकौ।** १.४.९३। उक्तसंज्ञौ स्तः। कुतोऽध्यागच्छति। कुतः पर्यागच्छति। गतिसंज्ञाबाधात् 'गतिर्गतौ ३९७७' इति निघातो न।।

Adhi and Pari are termed as Karmapravacanīyas when they do not have (convey) any (specific)meaning.

Where from does he come? Since the designation Gati is set aside (by the Karmapravacanīya), the Sūtra गतिर्गतौ। ८.१.७०. enjoining the grave accent does not apply.

The Sūtra consists of two words and comes under the governing word Karmapravacanīya. The word Anarthaka means not having or conveying any other meaning than the verb - अर्थान्तरद्योतकत्वाभावेन अनर्थकत्वव्यवहारः। उक्तं च भाष्ये - 'अनर्थान्तरवाचिनौ धातुनोक्तक्रियामेवाहतुः' इति। Thus, when Adhi and Pari have no specific meaning to convey they are regarded as Karmapravacanīya, which debars the term Gati to them as in the examples. The Sūtra 'Gatirgatau' - when there are two Gatis the grave accent (Anudātta) falls on the first syllable - गतिर्गतौ परे गतिः अनुदात्तः - does not apply in this case - अधि + आ + गच्छति because Adhi is not a Gati but a Karmapravacanīya even though followed by Ā which is also a Gati. Therefore Adhi does not have Anudātta accent.

S.25/555 **सुःपूजायाम्।** १.४.९४. सुसिक्तम्। सुस्तुतम्। अनुपसर्गत्वान्न षः। पूजायां किम्। सुषिक्तं किं तवाऽत्र। क्षेपोऽयम्।

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Su in the sense of praise gets Karmapravacanīya designation.

- Well sprinkled, -Well praised. There is cerebralisation (Satva) on account of not being an Upasarga. Why is it in the sense of praise? - Well sprinkled but what of it to you? This is in the sense of censure.

The Sūtra consists of two words. The term Karmapravacanīya has to be understood in this Sūtra by Adhikāra. In the examples Su Siktam/ Su Stutam, Su is used in the sense of praise. Therefore, it gets Karmapravacanīya Saṃjñā, which prevents the change of S to Ṣ in the words that follow it (Siktam/Stutam). Otherwise, in the sense of censure, Su gets Upasarga designation and consequently the Ṣ of Siktam/Stutam is changed to S by the Sūtra उपसर्गात् सुनोति सुवति ---- ८.३.६५., as in the example - सुषिक्तं किं स्यात् तवात्र -- this means that you have sprinkled well because somebody asked you to do it not because you did it on your own - त्वया सम्यक् सिक्तं किन्तु अत्रास्मिन् सुसेके कृते सति सेक्तुस्तव किं, न किंचिदपि इत्यर्थः। निन्दात्र गम्यते। सेकक्रियाकर्तुः पूज्यत्वे गम्य एवात्र कर्मप्रवचनीयत्वम्। तदभावात् उपसर्गात् सुनोति इति षत्वमिति भावः।

As we study these examples of this Sūtra and the above, the words do not govern any case ending as such. The Sūtras only enjoin the Karmapravacanīya designation to the Indeclinables or Expletives. However, they are dealt with here simply because they come under the chapter of Karmapravacanīya. Likewise, the Sūtra S.557/१.४.९९. has no direct concern with the Kāraka/Vibhakti. It is seen that they either prohibit the cerebralisation or allow change in the accent.

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S.26/556 **अतिरतिक्रमणे च।** १.४.९५। अतिक्रमणे पूजायां चातिः कर्मप्रवचनीयसंज्ञः स्यात्। अति देवान् कृष्णः।।

The term Ati gets the designation as above in the sense of surpassing as well as praise.

Kṛṣṇa surpasses gods.

The Sūtra consists of three words and the term Karmapravacanīya governs this Sūtra. The force of Ca in the Sūtra is to read the word Pūjāyām into this Sūtra from the last - चकारात् पूजायामिति समुच्चीयते। Both in the sense of excessively (अतिक्रमणमुचितादाधिक्यम्) and praise, the term Ati gets Karmapravacanīyatva and therefore, the word associated with it (Devān in the example) is put in the Accusative. The e.g., means that Kṛṣṇa excels all other gods in respect of protection of the world or Kṛṣṇa is the worthy of worship to gods - प्रपञ्चरक्षणविषये देवेभ्योऽधिकः कृष्णः देवानां पूज्य इति वा।

S.27/557 **अपिः पदार्थसंभावनाऽन्ववसर्गगर्हासमुच्चयेषु।** १.४.९६। एषु द्योत्येष्वपिरुक्तसंज्ञः स्यात्। सर्पिषोऽपि स्यात्। अनुपसर्गत्वान्न षः। संभावनायां लिङ्। तस्या एव विषयभूते भवने कर्तृदौर्लभ्यप्रयुक्तं दौर्लभ्यं द्योतयन्नपिशब्दः स्यादित्यनेन संबध्यते। सर्पिष इति षष्ठी तु अपिशब्दबलेन गम्यमानस्य बिंदोरवयवावयविभावसंबन्धे। इयमेव ह्यपि शब्दस्य पदार्थद्योतकता नाम। द्वितीया तु नेह प्रवर्तते। सर्पिषो बिन्दुना योगो न त्वपिनेत्युक्तत्वात्। अपि स्तुयाद्विष्णुम्। संभावनं शक्त्युत्कर्षमाविष्कर्तुमत्युक्तिः। अपि स्तुहि। अन्ववसर्गःकामचारानुज्ञा। धिग्देवदत्तमपि स्तुयाद्वृषलम्। गर्हा। अपि सिञ्च अपि स्तुहि। समुच्चये।।

The term Api gets the above designation when these senses, namely, the sense of the word, possibility, permission, censure and cumulation are indicated.

There may be a drop of ghee; being not an Upasarga

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there is no cerebralisation; the Liṅ (affix in Potential Mood i.e., Syāt) is in the sense of possibility. The word Api while indicating the scarcity associated with the scarcity with (of) the agent, in respect of the (agent's) existence, which has become the subject matter of that (possibility) only, is connected with Syāt. The Genitive case, however, after Sarpis is used in the sense of the relation of the part and the whole of the drop which is suggested by the (force of) term Api. This is actually the indicativeness of the 'sense of the word' by the term Api. The Accusative case, however, does not come here. Because, it is stated already that the word Sarpis is connected with the word Bindu and not with the word Api. (He) can even praise Viṣṇu. Saṃbhāvana is an exaggeration to manifest the abundance of power. (You) may sing if you wish. Anvavasarga means permission to do as one likes. Fie upon Devadatta, he may even praise a person of low caste. (This is in the sense of) censure. Sprinkle as well as praise. (This is in the sense of) collection.

The Sūtra consists of two words of which, one is a long compound word (Dvandva) dissolved as - पदार्थश्च संभावनं च अन्ववसर्गश्च गर्हा च समुच्चयश्च, तेषु। When these senses are implied the Expletive becomes Karmapravacanīya, understood by Adhikāra - एषु द्योतकतया विद्यमानः अपिः कर्मप्रवचनीय इत्यर्थः। Padārtha means the sense of a word not mentioned - अप्रयुज्यमानस्य पदान्तरस्यार्थः पदार्थः। The example, सर्पिषोऽपि स्यात् - has to be understood in the context of lunch where the people are served with a very little quantity of ghee because of the scarcity - यत्रातिदौर्लभ्यादत्यल्पमाज्यं भुञ्जानेभ्यो दीयते तदुपहासार्थमिदं वाक्यम्। It means 'is there even a drop of ghee?' Here, Api is used to denote the sense of the word

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Bindu, drop, which is not expressed. It tantamounts to saying that there is scarcity of ghee.. Since Api is a Karmapravacanīya not an Upasarga there is no change of S to Ṣ in Syāt. The Potential Mood of Syat denotes the sense of possibility according to the statement - उपसंवादाशंकयोर्लिङ्। under the Sūtra उपसंवादाशंकयोश्च। (३.४.८) in Vaidika Prakaraṇa. The term Api implies the scarcity (दौर्लभ्यं द्योतयन्) regarding the existence (Bhavane) which is the subject matter (Viṣaya) of Saṃbhāvanā. The scarcity regarding the existence of ghee is denoted by the scarcity of the agent 'drop' (कर्तुदौर्लभ्यप्रयुक्तम्।). So, the existence is to be connected with the possibility. It is the possibility of the existence of the subject which is not expressed by the word and which is understood by the verb Syāt and by the force of the Genitive case in Sarpiṣaḥ we understand it is something to the whole of Sarpis. This, of course, is the drop or Bindu related to the Sarpis as its part. Thus, the relation of the part and the whole is suggested by the term Api. It is in this way that the word Api denotes Padārtha and gets the name Karmapravacanīya. However, the Accusative is not employed after Sarpis though Api is Karmapravacanīya because Sarpis is associated with Bindu - ----- स च बिन्दुरपिशब्दद्योत्यः कर्ता ---- दौर्लभ्यस्यापि संभावनाविषयतया अनुभवसिद्धत्वात्। तदिदं दौर्लभ्यमपि अपिशब्दो द्योतयति। एवं च बिंदोः कर्तृविशेषरूपेण द्योत्योक्तदौर्लभ्यसंबन्धेन च स्यादित्यत्रान्वयः। ---- सर्पिषः बिंदुनैव योगः, न त्वपिनेत्येवं सर्पिष इति षष्ठी। Since, Api is not an Upasarga there is no change of S to Ṣ in Syāt by the Sūtra - उपसर्गप्रादुर्भ्यामस्तिर्यच्परः। ८.३.८७. In the example, अपि स्तुयात् विष्णुम्। - Since Api is a Karmapravacanīya in the sense of exaggeration and not an Upasarga there is no cerebralisation in the verb Stuyāt as

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before. However, the word Viṣṇu an account of being Karmakāraka is in the Accusative. Similarly, in the example, Api Stuhi, Api in the sense of permission to one's liking gets Karmapravacanīya Saṃjñā and hence there is no cerebralisation in Stuhi. In the example, धिग्देवदत्तम्, अपि स्तुयात् वृषलम् (if Devadatta has praised a low born it is something censurable.) - Thus, the term Api in the sense of censure gets Karmapravacanīya Saṃjñā. Therefore, there is no substitution by a cerebral in the verb Stuyāt as before. However, the words Devadatta and Vṛṣala are in the Accusative because of Karmatva. In the example, अपि सिंच, अपि स्तुहि - the sense of cumulation is conveyed by using the term Api twice. Since, each one gets Karmapravacanīya Saṃjñā, there is no substitution in either the verb - अपिद्वयेन मिलितेन समुच्चयद्योतनात् प्रत्येकं कर्मप्रवचनीयत्वादुभयत्रापि षत्वाभावः।

In conclusion, one may say that the Karmapravacanīyas are those terms which convey the relation of another action. The purpose of naming certain Indeclinables as Karmapravacanīyas is that - 1. the words in association with them will get the Accusative generally and the Ablative and the Locative also. 2. it debars Upasarga and Gati Samjñas to them and consequently at some places there is no cerebral substitution for S of the verb root coming after them. And 3. there is prohibition or no change in the accent. There are 11 Indeclinables read under Prādi Gaṇa that are designated as Karmapravacanīyas under different circumstances. They are Anu,

Upa, Prati, Pari, Abhi, Adhi, Su, Ati, Api, Apa and Āṇ. For the convenience of the students they are given in the

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following Tabular column : -

Sl. No.	Karma-pravacanīya	Artha/ Relation	Sūtra	Prayojana Purpose
1.	Anu	Lakṣaṇa	17/547(1.4.84) 18/548(2.3.8)	DvitīyāVibhakti
		Tṛtīyā	19/549(1.4.85)	----"----
		Hīna	20/550(1.4.86)	----"----
		Lakṣaṇa, Itthaṃbhūtā -khyāna, Bhāga & Vīpsā.	22/552(1.4.90)	----"----
2	Upa	Hīna	21/551(1.4.87)	DvitīyāVibhakti
		Adhīka	114/645(2.3.9)	SaptamīVibhakti
3	Prati	Lakṣaṇa, Itthaṃbhūtā - khyāna, Bhāga & Vīpsā.	22/552(1.4.90)	DvitīyāVibhakti
		Pratinidhi & Pratidāna	68/599(1.4.92) 19/600(2.3.11)	PañcamīVibhakti
4	Pari	Lakṣaṇa, Itthaṃbhūtā -khyāna, Bhāga & Vīpsā.	22/552(1.4.90)	DvitīyāVibhakti No cerebralisation
		Anarthaka	24/554(1.4.93)	Change of accent
		Varjana	65/596(1.4.88) 67/598(2.3.10)	PañcamīVibhakti
5	Abhi	Lakṣaṇa, Itthaṃbhūtā -khyāna & Vīpsā.	23/553(1.4.91)	DvitīyāVibhakti No cerebralisation
6	Adhi	Anarthaka	24/554(1.4.93)	Change of accent
		Īśvara	113/644(1.4.97) 114/645(2.3.9)	SaptamīVibhakti
7	Su	Pūjā	25/555(1.4.94)	No cerebralisation
8	Ati	Atikramaṇa	26/556(1.4.95)	DvitīyāVibhakti
9	Api	Padārtha, Sambhāvana, Anvavasarga, Garhā & Samuccaya	27/557(1.4.96)	No cerebralisation
10	Apa	Varjana	65/596(1.4.88) 67/598(2.3.10)	PañcamīVibhakti
11	Āṅ	Maryādāvacana	66/597(1.4.89) 67/598(2.3.10)	PañcamīVibhakti

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19.3.3 Tṛtīyā Vibhakti : Introduction - The Instrumental case is not only enjoined after words designated as Kartṛ Kāraka [when Kartṛ is not expressed by Tiṅ, Kṛt, Taddhita and Samāsas - अनुक्ते कर्तरि तृतीया।], but also after words designated as Karaṇa Kāraka. The third case affix coming after these two Kārakas is known as Kāraka Tṛtīyā. However, the Tṛtīyā case comes after words in association with certain words; these words are found in usage to take Tṛtīyā Vibhakti, sometimes, under some conditions. All these situations may be classified under Upapada Tṛtīyā. Thus, there are mainly two kinds of Tṛtīyā Vibhakti - one, Kāraka Tṛtīyā and the other, Upapada Tṛtīyā.

19.3.4 Tṛtīyā Vibhakti Sūtras : 559 - 568.

S.28/559 **स्वतन्त्रः कर्ता**। १.४.५४ । क्रियायां स्वातन्त्र्येण विवक्षितोऽर्थः कर्ता स्यात्।

What ever is intended or chosen to be independent or principal in respect of action, is termed as Kartā (Agent).

The Sūtra consisting of two words defines Kartṛ Kāraka. Since, it comes under the jurisdiction of Kāraka the term Svātantryam in the Sūtra has to be understood in the light of the accomplishment of the action - क्रारकाधिकारात् क्रियाजनने स्वातन्त्र्यमिह विवक्षितम्। Normally, in the world, it is a sentient being who acts independently i.e., it is he who decides to act upon or withdraw from a situation so he becomes the Principal thing or Kartā with respect to the action - स्वतन्त्र इति प्रधानभूत (अगुणीभूत) उच्यते। स्वातन्त्र्यमिह प्राधान्यमिति। It is said that, 'करणादीनां तु कर्तृविनियोगादेव स्वव्यापारे

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स्वातन्त्र्यम्।' It means that a Kartā is one who is the substratum of the action conveyed by' the verb (and the fruit thereof) - धात्वर्थव्यापाराश्रयत्वं स्वातन्त्र्यम्। फलानुकूलव्यापारो धात्वर्थः। प्रधानीभूतधात्वर्थव्यापाराश्रयः 'उक्तं च हरिणा धातुनोक्तक्रिये नित्यं कारके कर्तृतेष्यते।' In the examples like बालकः फलं खादति - A boy eats a fruit - the meaning of the verb root Khād is eating for which boy is the source. It is to be noted here that in case of Sakarmaka Dhātus the substratum of action and the substratum of fruit will be different while in case of the Akarmaka Dhātus the substratum of both action and fruit will be same. If the substratum of action is known as Kartā, the substratum of fruit is called Karma. However, the independence or predominance of Kartā is sometimes intentional because there are usages like Sthālī Pacati - Vessel cooks or Meghaḥ Varṣati - Cloud rains. Here, the Kartṛtva/Prādhānya/Svatantratva of Sthālī or Megha is intentional, rather, something superimposed - 'विवक्षातः कारकाणि भवन्ति।'

येन येन स्वरूपेण या या शक्तिर्विवक्ष्यते।
तेन तेन स्वरूपेण सैव शक्तिस्तु कारकम्।।

S.29/560 साधकतमं करणम्। १.४.४२.। क्रियासिद्धौ प्रकृष्टोपकारकं करणसंज्ञं स्यात्। तमप्ग्रहणं किम्। गंगायां घोषः।

The Kāraka which is most useful or instrumental in the accomplishment of action is designated as Karaṇa.

Why is the use of Tamap (the Superlative affix)? **Observe : A hamlet on the bank of the Ganges.**

The Sūtra consisting of two words defines Karaṇa. The term Kāraka has to be read in to the Sūtra by Adhikāra. In generating the action by the agent whatever is

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auxiliary is consider to be a Karaṇa. The purpose of using the Superlative affix Tamap, after the word Sādhaka (which by it self would have conveyed the sense) is to make clear the thing that which is sufficiently powerful in immediately generating action is a Sādhakatama - कर्त्रा क्रियायां जनयितव्यायां यत् सहायभूतं तदुपकारकमित्युच्यते। साधकतममित्यस्य व्याख्यानमेतत्। ---- अतिशयितं साधकं साधकतममिति भावः। ---- कर्तुव्यापाराधीनयद्व्यापाराव्यवहिता क्रियानिष्पत्तिः तत्तस्यां करणमिति यावत्। One may further argue that the meaning of Sādhaka is understood by the governing chapter of Kāraka itself. Therefore, it is meaningless to use the word again. But the repetition of the word Sādhaka is only to establish or define Prakṛṣṭa Sādhaka as Karaṇa. In that case also the use of the Superlative case affix would appear superfluous - साधकमित्येवोच्यताम्। कारकाधिकारादेव सिद्धे पुनः साधकग्रहणादेव प्रकृष्टसाधकमिति विज्ञायते इति प्रश्नः। However, the purpose of using it is to indicate that the rule of primary and secondary in Kārakaprakaraṇa applies exclusively to this particular Sūtra and no where else - अयमाशयः - कारकप्रकरणे गौणमुख्यन्यायः एतत्सूत्रादन्यत्र न प्रवर्तते इति ज्ञापनार्थं तमब्ग्रहणम्। Otherwise, for example, by the use of the word Adhikaraṇa in the Sūtra S.632 आधारोऽधिकरणम्। १.४.४५. the meaning of Ādhāra would have been understood but still the term Ādhāra is used. it is only to convey that the pervasive location is the primary location (Adhikaraṇa) and it gets the Locative case. In that case the partite locations which are secondary locations, in usages such as गंगायां घोषः, कूपे गर्गकुलम् etc., would not get Adhikaraṇatva and Saptamī Vibhakti. So, in order to account for all the instances irrespective of being primary and secondary that the Superlative affix Tamap is used in this Sūtra. Then, the

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rule will also apply in the case of हस्तेन वाली हतः - where Hasta is not the principal instrument though Rāma might have discharged the arrow with his hand. On the other hand, it is the arrow, which is sufficiently responsible for the accomplishment of the action culminating in removing the vital airs of Vālī.

S.30/561 **कर्तृकरणयोस्तृतीया**। २.३.१८। अनभिहिते कर्तरि करणे च तृतीया स्यात्। रामेण बाणेन हतो वाली।। **प्रकृत्यादिभ्य उपसंख्यानम्**।। प्रकृत्या चारुः। प्रायेण याज्ञिकः। गोत्रेण गार्ग्यः। समेनैति। विषमेणैति। द्विद्रोणेन धान्यं क्रीणाति। सुखेन दुःखेन वा यातीत्यादि।।

The Instrumental case is used in the case of an agent (Kartā) and an instrument (Karaṇa) when they are not expressed (by the verb etc.).

Vālī was killed by Rāma with an arrow.

Vārtika :

(The Instrumental case)should be used after the words Prakṛti etc.. Charming by nature. Nearly a ritualist. (He is) Gārgya by lineage. (He) goes by the even/right path. (He) goes by the odd/wrong path. (He) purchases two Droṇas of corn. (He) goes with ease or difficulty etc..

The Sūtra consisting of two words coming under the Adhikāra Sūtra of अनभिहिते। (२.३.१) enjoins Tṛtīyā Vibhakti. It means whenever Tiṅ, Kṛt, Taddhita and Samāsas do not express the agent, the Tṛtīyā Vibhakti comes after the word denoting the agent. And also when do not express the Instrument the Tṛtīyā Vibhakti comes after the word denoting the Instrument. Thus, the Sūtra ordains Kartṛ Tṛtīyā and Karaṇa Tṛtīyā. In the example, Rāma is Kartā. Tṛtīyā is employed after it because the verb

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Hataḥ - killed, expresses the object Vālī, but neither the subject Rāma nor the Instrument Bāṇa. Otherwise, if the verb expresses them then they will be in Prathamā Vibhakti.

Prakṛti happens to be the first word in the Prakṛtyādi Gaṇa. The words read in this Gaṇa take Tṛtīyā directly - प्रकृतिः आदिः यस्य सः, तेभ्यः। This is an exception to all other Vibhaktis - यथायोगं सर्वविभक्त्यपवादः। And this is an Upapada Vibhakti (उपपदविभक्तिरियम्) - 1. प्रकृत्या चारुः -- Here the Tṛtīyā is enjoined barring the Ṣaṣṭhī in the sense of general relation. 2. प्रायेण याज्ञिकः - Here the word Prāyeṇa is in Tṛtīyā as an exception to Dvitīyā in the sense of indication etc., 3. गोत्रेण गार्ग्यः - The use of Tṛtīyā after the word Gotra is an exception to Prathamā in the sense of, Gotra is Gārgya. 4. समेनैति/विषमेणैति - Sama and Viṣama are the adverbial words which would have taken Dvitīyā in the sense of Karma - समं/विषमं गमनं करोति। However, the use of Tṛtīyā affix after them is an exception. Similarly, in the examples - सुखेन याति / दुःखेन याति, Sukha and Duḥkha are adverbs which would have governed Dvitīyā but by the force of this Vārtika they take Dvitīyā. 5. द्विद्रोणेन धान्यं क्रीणाति - Here the word DviDroṇa denoting measure is a Samāhāra Dvigu Samāsa dissolved as द्वयोः द्रोणयोः समाहारः द्विद्रोणम्। The Tṛtīyā Vibhakti after it is an exception to Ṣaṣṭhī Vibhakti in the sense of general relation.

The word Ityādi includes other examples such as नाम्ना सुतीक्ष्णः। धान्येन धनवान्। वह्नित्वेन वह्निं जानामि।

S.31/562 **दिवः कर्म च।** १.४.४३. दिवः साधकतमं कारकं कर्मसंज्ञं स्याच्चात्करणसंज्ञम्। अक्षैरक्षान्वा दीव्यति।।

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The Kāraka, which is mostly helpful in respect of the verb root Div to play is also termed as Karma.

It should also be termed as Karaṇa, by the use of the word Ca (He) plays the dice/with the dice.

The Sūtra consists of three words the word Sādhakatamam should be read in to this Sūtra by the previous Sūtra S.29/560 (१.४.४२) of Aṣṭādhyāyī. The use of the Expletive Ca draws in Karaṇa from the previous Sūtra. Thus, the word Akṣa in the example is termed as Karma as well as Karaṇa and therefore, takes Dvitīyā and Tṛtīyā by the Sūtras कर्मणि द्वितीया and कर्तृकरणयोस्तृतीया respectively.

S.32/563 **अपवर्गे तृतीया**। २.३.६। अपवर्गः फलप्राप्तिस्तस्यां द्योत्यायां कालाध्वनोरत्यन्तसंयोगे तृतीया स्यात्। अह्ना क्रोशेन वाऽनुवाकोऽधीतः। अपवर्गे किम्। मासमधीतो नायातः।।

Apavarga means obtainment of fruit. When this is indicated the Instrumental case is employed after the words denoting time and distance when there is complete continuity.

A section (of the Veda) was studied throughout the day/ for 2 miles (Krośa). Why should it be in the sense of obtainment of fruit? Observe: It was studied for the whole month but did not remain.

The Sūtra consists of two words. The previous Sūtra S.15/558 **कालाध्वनोरत्यन्तसंयोगे**। (२.३.५) has to be read into the Sūtra by Anuvṛtti. The word Apavarge which is in Viṣaya Saptamī means in the matter concerning the accomplishment of fruit. The Sūtra enjoining Tṛtīyā is an exception to Dvitīyā enjoined by the Sūtra S.15/558 **कालाध्वनोरत्यन्तसंयोगे** (२.३.५) Therefore, the words denoting time (Ahnā) and distance (Krośena) in the example are in Tṛtīyā.

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On the other hand, if the action of studying does not culminate in the fruit of understanding, as in the other example, the word denoting time, namely, Māsam is in Dvitīyā. Here the word Nāyātaḥ means Na Gṛhītaḥ - not understood/not mastered.

S.33/564 **सहयुक्तेऽप्रधाने।** २.३.१९। सहार्थेन युक्ते अप्रधाने तृतीया स्यात्। पुत्रेण सहागतः पिता। एवं साकंसार्धंसमंयोगेऽपि। विनापि तद्योगं तृतीया। **वृद्धो यूना** ६३१ इत्यादिनिर्देशात्।

Instrumental case is used in the case of a subordinate in association with the word meaning together (Saha).

Father came along with the son. It is so even when associated with the words Sākam, Sārdham and Samam. Even when not associated with them the Instrumental case is used. This is on the strength of the Sūtra 'Vṛddho Yūnā etc.' (S.931. indicated by Pāṇini).

The Sūtra consists of two words. The word Tṛtīyā is read into this Sūtra by Anuvṛtti from the previous Sūtra S.561/2.3.18. Pāṇini would have worded the Sūtra as सहेनाप्रधाने like the Sūtra S.503/2.3.32. पृथग्विनानानाभिस्तृतीया। omitting word Yukte. But it is used in this Sūtra by Pāṇini in order to include other words denoting the sense of Saha or synonyms, namely, Sākam, Sārdham and Samam - 'पृथग्विनानानाभिः' इतिवत् सहेनेत्येव सिद्धे युक्तग्रहणं सहार्थकशब्दानां साकमित्यादीनामपि ग्रहणार्थम्। In the example, पुत्रेण सहागतः पिता। - here father's relation with the act of coming is Expressed or Direct whereas the son's relation with the action is Implied or Indirect, (in the togetherness of the son with the father). Therefore, the word denoting the son is subordinate ***in the sentence***. Therefore it takes Tṛtīyā when used along with the Indeclinables Saha and others - पितुरत्रागमनक्रियासंबन्धः

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शाब्दः। पुत्रस्य तु तत्साहित्यगम्य आर्थिक. इति तस्याप्राधान्यम्। Sometimes even in the absence of the words Saha etc., we see Tṛtīyā being used after the subordinate words as in the example पुत्रेणागतः पिता - for this there is the sanction of Pāṇini indicated in the Sūtra S.931/ वृद्धो यूना तल्लक्षणश्चेदेव विशेषः। (१.२.६५) Here Vṛddho Yūnā means Yūnā Saha Vṛddhaḥ. Although the word Saha is understood (Adhyāhṛta) here, Yūnā is used in Tṛtīyā. Thus, Pāṇini himself bears testimony to the use of Tṛtīyā for the subordinate in the absence of Saha and its synonymns - 'वृद्धो यूना ----' इति सूत्रे सहादिशब्दाभावेऽपि तदर्थावगमेऽपि तृतीयानिर्देशदर्शनादित्यर्थः।

S.34/565 **येनाङ्गविकारः**। २.३.२०। येनाङ्गेन विकृतेनाङ्गिनो विकारो लक्ष्यते ततस्तृतीया स्यात्। अक्ष्णा काणः। अक्षिसंबन्धिकाणत्वविशिष्ट इत्यर्थः। अङ्गविकारः किम्। अक्षि काणमस्य।

The Tṛtīyā is used after the deformed limb, which indicates the deformity of the person (with the body).

(He) is blind by the eye. It means that the person is characterised by blindness with regard to the eye. Why is the deformity of the person with limbs? **Observe:** His eye is blind.

The Sūtra consists of two words. The word Tṛtīyā has to be read into this Sūtra from S.30/561 (२.३.१८) by Anuvṛtti. The compound word अङ्गविकारः means अङ्गिनः विकारः - अङ्गानि (अवयवाः) अस्य सन्तीति अङ्गं, शरीरम् - A person who possesses limbs; in this sense the affix **Ac** has come after the Base, Aṅga; its deformity is तस्य विकारः। So, the Sūtra enjoins the Instrumental case after that limb by which the defect of a person is pointed out (येन अङ्गेन अवयवेन विकारः) On the other hand, a person's deformity can

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not occur without a defective limb - न ह्यविकृतेन अङ्गेन अङ्गिनोविकारः। In the example, अक्ष्णा काणः the latter word denotes the person with blindness काणत्ववति वर्तते। The sense of Tṛtīyā is the relation construed with blindness. In other words, the person is characterised/identified as blind due to defect in the eye. Whereas, in the example, अक्षि काणमस्य - The deformity is shown in respect of the eye not in respect of the whole body - यद्यपि एकमक्षि विकलं काणमुच्यते। तथाप्यवयवधर्मस्य शरीरे तदवच्छिन्नात्मनि व्यवहारो निरूढः। Therefore, the word Akṣi is in Prathamā Vibhakti not Tṛtīyā.

S.35/566 **इत्थंभूतलक्षणे**। २.३.२१। कंचित्प्रकारं प्राप्तस्य लक्षणे तृतीया स्यात्। जटाभिस्तापसः। जटाज्ञाप्यतापसत्वविशिष्ट इत्यर्थः।

Instrumental case is used in the case of an indication by which a thing has reached some state.

An ascetic by the matted hair. It means that he is endowed with the state of being an ascetic indicated by the fact of having matted hair.

The Sūtra consists of one compound word. The word Tṛtīyā is read into this Sūtra from the Sūtra S.30/561 (2.3.18). The compound word is dissolved as अयं प्रकारः इत्थं, तं भूतः प्राप्तः, तस्य लक्षणे ज्ञापके इत्यर्थः - reaching a particular state; (in the sense of) its mark. In the example, the mark Jaṭa (matted hair) betrays the person's ascetic-hood - जटाभिः उपलक्षितः तापसः। and it gets Tṛtīyā Vibhakti. Thus the sense of Tṛtīyā is that of the indicated and the indicative - लक्ष्यलक्षणभावस्तृतीयार्थः। But not Karaṇatva - न च ज्ञाने करणत्वादेव तृतीया सिद्धेति वाच्यम्, करणत्वाविवक्षायां लक्ष्यलक्षणभावमात्रविवक्षायां तृतीयार्थत्वम्।।

S.36/567 **संज्ञोऽन्यतरस्यां कर्मणि**। २.३.२२। संपूर्वस्य जानातेः कर्मणि तृतीया वा स्यात्। पित्रा पितरं वा संजानीते।

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The Instrumental case is enjoined optionally in the case of an object of the verb root Jñā with the prefix Sam.

(He) very well knows (Samyak Jānīte) his father.

The Sūtra consists of three words. The word Tṛtīyā is understood here by Anuvṛtti as in the above. The Sūtra enjoins Tṛtīyā optionally as an exception to Dvitīyā in the sense of Karma - द्वितीयापवादोऽयं तृतीयाविकल्पः। The word Saṃjñaḥ is the Genitive singular of the word Saṃjñā.

S.37/568 हेतौ। २.३.२३। हेत्वर्थे तृतीया स्यात्। द्रव्यादिसाधारणं निर्व्यापारसाधारणं च हेतुत्वम्। करणत्वं तु क्रियामात्रविषयं व्यापारनियतं च। दण्डेन घटः। पुण्येन दृष्टो हरिः। फलमपीह हेतुः। अध्ययनेन वसति। गम्यमानापि क्रिया कारकविभक्तौ प्रयोजिका। अलं श्रमेण। श्रमेएण साध्यं नास्तीत्यर्थः। इह साधनक्रियां प्रति श्रमः करणम्। शतेन शतेन वत्सान् पाययति पयः। शतेन परिच्छिद्येत्यर्थः। अशिष्टव्यवहारे दाणः प्रयोगे चतुर्थ्यर्थे तृतीया।। दास्या संयच्छते कामुकः। धर्म्ये तु भार्यायै संयच्छति।। इति तृतीया।

The Instrumental case is used in the sense of a cause.

Being a cause (causeness) is common to substance etc., and also to non action ; whereas, being an instrument (instrumentness) has action only as its subject matter and is confined to the activity. A jar (comes into existence) by a stick/rod. Hari was seen by the merits. Here, the fruit is also a Hetu (or a cause). He lives on account of studies. An action though suggested is considered in respect of Kāraka Vibhakti. Enough of labour(toiling). It means that it is not to be accomplished by any labour. Here, Śrama is the Instrument with respect to the act of accomplishment. (He) causes the calves in groups of hundred, drink water. It

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means dividing into hundred.

Vārtika : The Instrumental case is used in the sense of Dative when the verb root Da is used in the situation of immoral conduct. The lustful person gives to a maidservant. In the situation of moral dealing, however, (He) gives to his wife.

The Sūtra consists of one word in the Locative case meaning in the sense of Hetu. The word Tṛtīyā has to be understood in this Sūtra as before. Hetu is same as Karaṇa - हेतुरिह करणपर्यायो लौकिक एव विवक्षितः। (but not Prayojaka Hetu, which has Kartṛ Saṃjñā and therefore gets Tṛtīyā by Kartṛ Tṛtīyā - न तु 'तत्प्रयोजकहेतुश्च' इति कृत्रिमः। तस्य चकारेण कर्तृसंज्ञाया अपि सत्वेन कर्तृतृतीययैव सिद्धेः। There is a difference between Hetu and Karaṇa. Hetu is present in Dravyādi i.e., Dravya (substance), Guṇa (quality) and Kriyā (action); is present in both action and non-action - द्रव्यादिसाधारणं निर्व्यापारसाधारणं च हेतुत्वम्। On the other hand, Karaṇa is present in action and is confined to activity. In other words, anything that is in the form of substance quality or action is accomplished without any reference of activity is a Hetu. In the example, दण्डेन घटः - Pot is a substance for which the stick is the cause in which there is no activity. Therefore, it is a Hetu and is in Tṛtīyā by the force of this Sūtra. The example of quality is not cited by Bhaṭṭoji Dīkṣita. However, पुण्येन ब्रह्मवर्चसम्। - Divine Splendour by good merit, could be an example of quality. Here, the quality of splendour is accomplished by the merit which is a Hetu and therefore in Tṛtīyā - गुणं प्रति हेतुत्वे तु पुण्येन ब्रह्मवर्चसमित्युदाहार्यम्। In the example, पुण्येन दृष्टो हरिः - Hari Darśana is the action accomplished by the merit and is in Tṛtīyā. Though Puṇya is connected with the action of

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seeing Hari activity as such is not present in it - तस्य हरिदर्शनजनकत्वेऽपि निर्व्यापारत्वान्न करणत्वमिति भावः। On the contrary, when an action is achieved by a thing which is necessarily activity-bound (Vyāpāraniyata) it is called Karaṇa as can be illustrated in बाणेन हतः।

However, sometimes Tṛtīyā is used in the instances such as अध्ययनेन वसति, in the sense of fruit or goal. Here, actually, study is the fruit for which a student stays in a place yet it can be the cause or reason for the student's stay - अध्ययनं यद्यपि वासफलं तथापि वासं प्रति हेतुरपि भवति। If this sense of Hetu is not intended, but the sense of Caturthi, namely, Tādarthya is intended then the Dative case alone is employed - अध्ययनाय वसति - यदा त्वध्ययने फले एतादृशं हेतुत्वमविवक्षित्वा अध्ययनार्थमेव वासो विवक्ष्यते, तदा चतुर्थ्येव भवति।

There is no need that the verb denoting action, should be expressed in the sentence as in the instances hitherto cited - even though the action is implied by the context etc. Kāraka Vibhakti is pressed into service - न केवलं श्रूयमाणैव क्रिया विभक्तौ प्रयोजिका ---। This explains the Instrumental case in the example, Alaṃ Śrameṇa, and such others. Here, the word Alaṃ is used in the sense of negation - अत्र अलमिति नञर्थे निषेधे वर्तते। and the word Sādhyam is understood or supplied from the sense - साध्यमित्यध्याहारलभ्यम्। in the context of one who is toiling hard by sowing seeds in the barren land. He is indicated that nothing can be attained here (Sādhyam Nāsti/Alaṃ) by hard work, Śrama which is used in the sense of Karaṇa and therefore in Tṛtīyā - श्रमेण साध्यं नास्ति। In the second example also, the action of dividing is although implied, governs Tṛtīyā for the word Śata which is a Karaṇa with reference to action - तथा च शतसंख्यायाः परिच्छेदं प्रति करणत्वमिति भावः।

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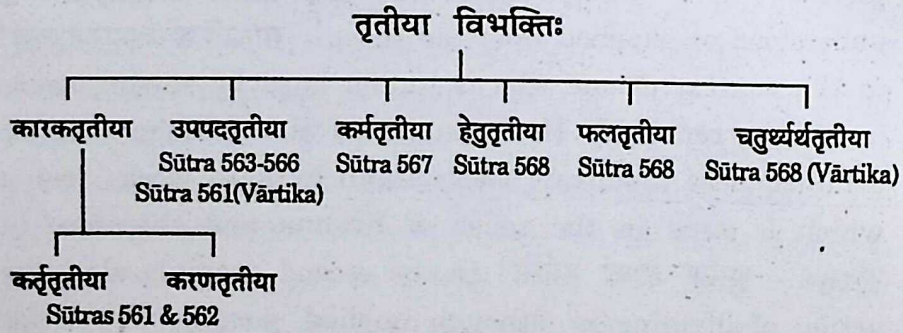
The Vārtika enjoins Tṛtīyā in the sense of Dative provided the verb root Dā to give is used in the context of illicit affair. The use of Ātmanepada termination in the example, Saṃyacchate itself indicates this sense (दाणश्च सा चेच्चतुर्थ्यर्थे। (१.३.५५) Śiṣṭās are those who follow the path of the Vedas and Aśiṣṭās are those who have swerved from that path - वैदिकमार्गानुयायिनः शिष्टाः, वैदिकमार्गादपेताः अशिष्टाः। A lustful person for his enjoyment coaxes a maid servant by offering gifts, money etc. This is immoral and unlawful act not followed by the Śiṣṭās. Therefore, in the example, the word Dāsya by the force of this Vārtika is in Tṛtīyā. On the contrary if the situation is something which is righteous and approved by the Śiṣṭās, the word in its place, namely, Bhāryāyai in the other example is in the Dative by virtue of being a Sampradāna on the authority of the Sūtra S.570 (2.3.13).

Thus, Tṛtīyā Vibhakti, in view of the above can be broadly classified into Kārakatṛtīyā and Upapada Tṛtīyā. Apart from these two varieties there are other circumstances or senses such as Lakṣaṇa, Hetu, Phala etc., in which Tṛtīyā is used. It is better be displayed in the following chart :



******** इति तृतीया विभक्तिः ********

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19.3.5. Intext questions :

I. 1. Give the etymology of Karmapravacanīya.

2. In association with a Karmapravacanīya _____ Vibhakti is generally employed.

3. In the sense of Tṛtīyā _____ gets Karmapravacanīya Saṃjñā.

4. Su gets Karmapravacanīya Saṃjñā in the sense of _____.

5. संभावनम् means _____।

6. अन्ववसर्गः means _____।

7. Define Kartā.

8. Define Karaṇa.

9. Distinguish between Hetu and Karaṇa.

10. Which is the Vibhakti employed in the sense of Hetu?

II **Explain the Sūtras with examples.**

1. अनुर्लक्षणे।
2. उपोऽधिके च।
3. लक्षणेत्थंभूताख्यानभागवीप्सासु प्रतिपर्यनवः।
4. अभिरभागे।
5. अपिः पदार्थसंभावनाऽन्ववसर्गगर्हासमुच्चयेषु।
6. कर्तृकरणयोस्तृतीया।
7. अपवर्गे तृतीया।
8. सहयुक्तेऽप्रधाने।
9. येनाङ्गविकारः।
10. हेतौ।

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III Explain the Vārtikas with examples.

1. प्रकृत्यादिभ्य उपसंख्यानम्।
2. गम्यमानापि क्रिया कारकविभक्तौ प्रयोजिका।
3. अश्रिष्टव्यवहारे दाणः प्रयोगे चतुर्थ्यर्थे तृतीया।

IV Annotate the following:

1. परापि हेताविति तृतीयाऽनेन बाध्यते।
2. लक्षणेत्थंभूत ५५२ इत्यादिना सिद्धे पुनः संज्ञाविधानसामर्थ्यात्।
3. इयमेव ह्यपिशब्दस्य पदार्थद्योतकता नाम।
4. विनापि तद्योगं तृतीया।
5. फलमपीह हेतुः।

V Justify the case endings of the words underlined quoting relevant Sūtras:

1. जपमनु प्रावर्षत्।
2. उप हरिं सुराः।
3. वृक्षं प्रति विद्योतते विद्युत्।
4. वृक्षं वृक्षं परि वा सिंचति।
5. अति देवान् कृष्णः।
6. अक्षैः दीव्यति।
7. जटाभिस्तापसः।
8. पित्रा संजानीते।
9. पुण्येन दृष्टो हरिः।
10. शतेन शतेन वत्सान् पाययति पयः।

VI *Write short notes on :*

1. ***Kartṛ Kāraka.***

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2. Karaṇa Kāraka.
3. Upapada Tṛtīyā.

VII Write an essay on :

1. Tṛtīyā Vibhakti.
2. Karmapravacanīyas.

19.3.6 Reference Books:

1. Kāśikā of Vāmana - Jayaditya. Kashi Sanskrit Series, Chowkamba Sanskrit Series Office, Varanasi - 1. 1952.
2. Pāṇinisūtravyākhya of Vīrarāghavācārya. Ed. By T.Chandrashekharan. Govt. Oriental Manuscripts Library, Madras. 1954.
3. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Bālamanoramā. Bālamanoramā Series, Mylapore, Madras. 1929.
4. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Tattvabodhinī. Meharchand Lachamanadas Publications, New Delhi - 7. 1982.
5. Vaiyākaraṇasiddhāntakaumudī of Bhaṭṭoji Dīkṣita. Eng. Tr., M.V. Mahashabde. Dadar Book Depot. Dadar, Bombay - 28. 1964

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NOTES :

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UNIT 4
Kārakaprakaraṇam – Caturthī Vibhakti

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UNIT 4
Kārakaprakaraṇam – Caturthī Vibhakti

19.4 OBJECTIVE

Objective of this unit is to understand the nature and scope of Caturthī Vibhakti with the explanation of the Sūtras, Vārtikas and illustrations pertaining to it. This should enable the students of Sanskrit Grammar to learn the correct use of words in Caturthī Vibhakti in sentences.

19.4.1 Caturthī Vibhakti : Introduction :

The Caturthī Vibhakti affixes, namely, ङे भ्याम् भ्यस् respectively in three numbers are generally employed after words in the sense of Sampradāna. Sampradāna is a technical name given to 'individual' to whom (Uddeśya) the object is intended to be given to by the agent. i.e., with reference to the act of giving, the receiver whom the agent approaches with the object, gets Sampradāna Kāraka Saṃjñā. This is the general definition of the Sampradāna Kāraka in respect of the Sakarmaka verb root Dā. While there are many Sūtras ordaining Sampradāna Saṃjñā the Sūtra enjoining Caturthī Vibhakti in the sense of Sampradāna is only one. This is called Kāraka Caturthī Vibhakti. On occasions when other verb roots (Akarmaka) are used there also the receiver of the action gets Sampradāna Saṃjñā. The Caturthī Vibhakti is also found used after the words (in certain sense) coming along with the attendant words. This is called Upapada Caturthī. There are many Sūtras ordaining Upapada Caturthī Vibhakti also.

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19.4.2 Sūtras 569-585:

S.38/569 **कर्मणा यमभिप्रैति स संप्रदानम्।** १.४.३२। दानस्य कर्मणा यमभिप्रैति स संप्रदानसंज्ञः स्यात्।।

Meaning whom one (the agent) approaches through (with) the object of giving is termed as Sampradāna.

The Sūtra consists of five words. Coming under the governing rule of Kāraka it enjoins Sampradāna Saṃjñā. The name Sampradāna is significant for, it brings out the concept of Sampradāna thus - संप्रदीयते यस्मै तत् संप्रदानमित्यन्वर्थसंज्ञा। The word Karmaṇā is in Tṛtīyā in the sense of Karaṇa; it means that the object through action has to reach the one to whom it is meant; the action here is giving (Dānasya) - देयद्रव्योद्देश्यं संप्रदानम्।, not any other action. For example, पेयो नयति देवदत्तस्य - He carries water to Devadatta. Here, Devadatta does not get Sampradānatva since water is not the object of giving but carrying.

S.39/570 चतुर्थी संप्रदाने। २.३.१३. विप्राय गां ददाति। अनभिहित इत्येव। दानीयो विप्रः। क्रियया यमभिप्रैति सोऽपि संप्रदानम्।। पत्ये शेते।। यजेः कर्मणः करणसंज्ञा संप्रदानस्य च कर्मसंज्ञा।। पशुना रुद्रं यजते। पशुं रुद्राय ददातीत्यर्थः।।

In the case of Sampradāna the Dative case is employed.

(He) gives a cow to a Brahmin. Here too, the Sūtra S.536 / (२.३.१) अनभिहिते। (When not expressed) follows. Brahmin is worthy of a gift.

Vārtika :

That too, meaning whom one approaches with the action is Sampradāna. She sleeps for her husband.

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Vārtika :

The object gets Karaṇa Saṃjñā and the Sampradāna gets Karma Saṃjñā, of the verb root Yaj to perform sacrifice. (He) performs a sacrifice for Rudra with an animal. It means - (He) offers an animal to Rudra.

The Sūtra consisting of two words, comes under the governing rule of Anabhihite. The term Anabhihite qualifies the term Sampradāne here. This means that when the verb does not express the Sampradāna sense then only the Caturthī Vibhakti is used for the receiver whom the agent approaches with the object of giving. In the example विप्राय गां ददाति -- The cow is the object of the act of giving for which the agent is the source. That is, the verb expresses the agent but not the receiver, who is Vipra in the example, gets Sampradāna Saṃjñā and takes Caturthī Vibhakti. Suppose, the Sampradāna is expressed, Prathamā will be used in the sense of the word (Prātipadikārtha) - अभिहिते तु प्रथमैव।, as in दानीयः विप्रः - here, the Anīyar Kṛt affix coming after the verb root ***Dā*** is expressive of Sampradāna - Vipra (दीयते अस्मै) admitted by the rule कृत्यल्युटो बहुलम्। ३.३.११३. If Sampradānatva is confined to the receiver of the object of Dāna, then the usages such as पत्ये शेते। cannot be accounted for. Because, here the use of Dative for the word Pati is with reference to the act of sleeping which is Akarmaka. So, the (scope of the) rule enunciated in the Sūtra (which was limited to Dānakriyā) is extended to the Intransitive verb roots by the Vārtika. Meaning whom any action is undertaken gets Sampradānatva - पत्ये शेते इत्यत्र अकर्मकशयनक्रियोद्धेश्यस्य पत्युः कथं संप्रदानत्वमित्याशंकायां 'क्रियाग्रहणमपि कर्तव्यम्' इति वार्तिकं प्रवृत्तम्। ..... क्रियोद्देश्यमपि संप्रदानमिति यावत्। However, in the

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case of other Sakarmaka verb roots (other than Dā) the Karma Saṃjñā will debar the Sampradāna Saṃjñā - सकर्मकस्थले कर्मसंज्ञया बाधात्। Suppose, both Sampradāna and Karma are used in a sentence, then the Vārtika states that the former gets Karma and the latter the Karaṇa Saṃjñās and further, this happens in the case of the verb root Yaj - एकस्मिन् वाक्ये कर्मणः संप्रदानस्य च समवाये सतीति शेषः। यजधातु विषयमेवेदमित्यभिप्रेत्योदाहरति। Here, the verb root Yaj denotes the sense of Dāna --अत्र यजधातुर्दानार्थक इत्यभिप्रेत्याह पशुं रुद्राय ददातीत्यर्थ इति।

S.40 / 571 रुच्यर्थानां प्रीयमाणः। १.४.३३. रुच्यर्थानां धातूनां प्रयोगे प्रीयमाणोऽर्थः संप्रदानं स्यात्। हरये रोचते भक्तिः। अन्यकर्तृकोऽभिलाषो रुचिः। हरिनिष्ठप्रीतेर्भक्तिः कर्त्री। प्रीयमाणः किम्। देवदत्ताय रोचते मोदकः पथि।।

The person who is pleased is termed as Sampradāna when the verb roots meaning to like are used.

Devotion pleases Hari (Hari likes devotion). Ruci means pleasure / desire caused by a different agent. The devotion is the agent of desire, which resides in Hari. Why is it said Prīyamāṇa (that which is pleased)? Devadatta likes sweets on the road.

The Sūtra consists of two words. The term Sampradāna is read into this Sūtra from the Sūtra S.38/ 569 (१.४.३२.) The verb root **Ruc** has two meanings to shine and to like - **रुच दीप्तावभिप्रीतौ च।** In consonance with the other word Prīyamāṇaḥ in the Sūtra, the meaning of the verb root Ruc will be restricted to the latter sense - दीप्तिरिह न रुच्यर्थः, प्रीयमाण इति विरोधात्। The compound Rucyarthānām means the roots Ruc and its synonyms (रुचिः अर्थः येषां ते।). The term Ruci is explained as

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अन्यकर्तृकोऽभिलाषः - the desire caused by the agent other than the one who likes it - प्रीत्याश्रयकर्तृकः किंचिद्विषयकइच्छा विशेषोऽभिलाषः। In the example, devotion is the agent which causes liking or pleasure in Hari. Therefore, the term Hari gets Sampradāna Saṃjñā. And is in Caturthī. That is why, there is no Caturthī either in the case of, हरिः भक्तिमभिलषति - Hari likes devotion, where Hari himself is the agent; or in the case of भक्तिः हरिं प्रीणाति - Devotion pleases Hari, where Bhakti is expressed by the verb and therefore does not get Sampradāna designation. Whereas, in the present example, devotion is the agent (भक्तिः कर्त्री) of liking, which resides in Hari - भक्तिः स्वविषयां प्रीतिं हरौ जनयति। Prīyamāṇa means the one who is the substratum of liking inherently present (समवायेन प्रीत्याश्रयः) or one who is possessed with love (प्रीत्या योज्यमानः, कर्मणि शानच्)। That is why, in the other example in the Vṛtti the term road has not got Sampradāna Saṃjñā. Here one who likes Modaka is Devadatta not the road which is the Adhikaraṇa and therefore in Saptamī - अत्र पथः प्रीयमाणत्वाभावान्न संप्रदानत्वमिति भावः।

S.41/572 श्लाघह्नुङ्स्थाशपां ज्ञीप्स्यमानः। १.४.३४. एषां प्रयोगे बोधयितुमिष्टः संप्रदानं स्यात्। गोपी स्मरात् कृष्णाय श्लाघते ह्नुते तिष्ठते शपते वा। ज्ञीप्स्यमानः किम्। देवदत्ताय श्लाघते पथि।

(That) The person who is desired to be informed is called Sampradāna. When these verb roots - श्लाघ् (श्लाघृ कत्थने) to praise, ह्नु (ह्नुङ् अपनयने) to hide, स्था (ष्ठा गतिनिवृत्तौ) to stand, शप् (शप उपालम्भे) to curse, are used.

Gopī praises / hides /stands or lingers / curses Kṛṣṇa out of love. Why 'desired to be informed?' (He) praises Devadatta on the road.

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The Sūtra consists of two words. The term Sampradāna is read into this Sūtra by Anuvṛtti. Of the two words in the Sūtra, the first one is a Dvandva compound of the four verb roots mentioned above. The second word ज्ञीप्स्यमानः means ज्ञापयितुम् इष्यमाणः , one who is to be reminded of or informed, derived from adding Śānac affix in the sense of Karma to the verb root Jñap ending in the Desiderative affix San. The sense of the verb roots Ślāgh etc., is nothing but to be made aware of through praise, eulogy etc., (श्लाघादीनां स्तुत्यादिना बोधनमर्थः) । The person who is intended to be made aware of will get Sampradāna designation and will take Caturthī Vibhakti.

In the first example, the intention of the lovelorn Gopī indulging in self-praise is to make Kṛṣṇa understand her pang of separation - मन्मथपीडावशात् गोपी आत्मस्तुत्या विरहवेदनां कृष्णं बोधयतीत्यर्थः। So, Kṛṣṇa gets Sampradāna Saṃjñā and Caturthī Vibhakti thereof. Had she indulged in praising Kṛṣṇa Himself the word Kṛṣṇa, being the object of praise would have got Dvitīyā - कृष्णस्यैव स्तुत्यत्वे तु द्वितीयैवेत्याहुः। In the second example, the love stricken Gopī, not presenting herself before her co-wives, likes Kṛṣṇa understand her longing for him (secretly) - सपत्न्यपनयनेन स्वाशयं कृष्णं बोधयतीत्यर्थः। In the third example, the Gopī even though asked to go or had said she must go, by tarrying suggests Kṛṣṇa her feeling for Him - गन्तव्यमित्युक्तेऽपि स्थितया स्वाशयं कृष्णं बोधयतीत्यर्थः। Here, the verb root Sthā in the sense of showing or exhibiting takes Ātmanepada termination on the basis of the Sūtra प्रकाशनस्थेयाख्ययोश्च। (१.३.२३.). In the fourth example, the Gopī unfolds her love to Kṛṣṇa by rebuking and swearing - उपालम्भेन स्वाशयं कृष्णं बोधयतीत्यर्थः।

S.42.573 धारेरुत्तमर्णः। २.४.३५ धारयतेः प्रयोगे उत्तमर्ण उक्तसंज्ञः

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स्यात्। भक्ताय धारयति मोक्षं हरिः। उत्तमर्णः किम्। देवदत्ताय शतं धारयति ग्रामे।

The creditor is termed as above when the verb root Dhāri is used (in a sentence).

Hari owes salvation to a devotee. Why is it the creditor? (He) owes Devadatta a hundred in a village.

The Sūtra consists of two words. The word Sampradāna is read into by Anuvṛtti, under the jurisdiction of Kāraka. The word Dhāreḥ means Dharayateh of the Causative verb root Dhāri, of the Non-causative धृङ् अवस्थाने - to bear/to hold. The term Uttamarṇaḥ means a creditor ऋणस्यर्पयिता धनस्वामी the person who lends vis-ā-vis a debtor, the person who takes loan is called Adhamarṇa - ऋणस्य ग्रहीता। Ṛṇa (loan) is something belonging to another person received by a person with the intention of returning it within a stipulated time - अन्यस्वामिकं द्रव्यं पुनरर्पणबुद्ध्या गृहीतं ऋणमुच्यते। In the example, the word Bhakta gets Sampradāna Saṃjñā and is in Caturthī (which is an exception to Sambandha Ṣaṣṭhī). Hari is in a debt of a devotee for his devotion shown towards Hari. The devotee is a creditor. The debt of the devotee has to be repaid by Hari by way of granting liberation to the devotee - पूजयन् हि भक्तः तुलसीदलादिद्रव्यं प्रयच्छति, तच्च गृह्णन् तुष्टो हरिः तत्प्रत्तद्रव्यं मोक्षदानेन निष्क्रीणाति। It is said by the Paurāṇikas -

तोयं वा पत्रं वा यद्वा किंचित् समर्पितं भक्त्या।
तदृणं मत्वा देवो निःश्रेयसमेव निष्क्रियं मनुते।।

It is only the Uttamarṇa that gets Sampradānatva nothing else. Therefore, in the other example, Grāma has not got Sampradāna Saṃjñā because it is not the creditor. It is in Adhikaraṇa Saptamī.

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S.43/574 स्पृहेरीप्सितः। १.४.३६. स्पृहयतेः प्रयोगे इष्टः संप्रदानं स्यात्। पुष्पेभ्यः स्पृहयति। ईप्सितः किम्। पुष्पेभ्यो वने स्पृहयति। ईप्सितमात्रे इयं संज्ञा। प्रकर्षविवक्षायां तु परत्वात् कर्मसंज्ञा। पुष्पाणि स्पृहयति।

The desired thing is termed as Sampradāna when the verb root Spṛh (the verb Spṛhayati) is used.

(He) desires (for) flowers. Why is it the 'desired'? (He) desires flowers in a forest. This designation occurs (is given to) in the case of just desired. When the intensity (of desire/ d) is meant then, it is termed as Karma an account of being subsequent [Sūtra: S.535(१.४.४६)]. (He) intensely desires flowers.

The Sūtra consists of two words again coming under the governance of Kāraka. The word Sampradāna is read into the Sūtra by Anuvṛtti. The verb root स्पृह ईप्सायाम् to desire belongs to the Curādigaṇa. Only when this verb is used in a sentence the desired thing (Īpsita) gets Sampradāna designation and the word is in Caturthī, as in the example. If it is not the object of desire but something else, namely, Vana in the example, पुष्पेभ्यः वने स्पृहयति, as it is Adhikaraṇa it is in Saptamī Vibhakti not in Caturthī. This rule is applicable if it is mere desire of the object (Īpsitamātra) because, in the case of intense desire (Prakarṣepsita/ Prakarṣavivakṣā) for the object, the Dvitīyā Vibhakti is used for the object (Īpsitatama) even when the verb root Spṛh is used. However, when both are equally powerful the subsequent aphorism (कर्तुरीप्सिततमं कर्म। (१.४.४९.)) enjoining the Karma Saṃjñā and consequently Dvitīyā Vibhakti is used Here, the rule विप्रतिषेधे परं कार्यम् (१.४.२) is applied. If either of the two senses is not intended but only the general sense of an object (subject matter) is

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intended then, the Genitive case is employed after the word even when the verb root Spṛh is used - ननु पुष्पेभ्यः स्पृहयतीत्येव स्यात्, न तु पुष्पाणि स्पृहयतीत्यपि, उभयं त्विष्यते। यदा त्वीप्सितत्वस्यापि न विवक्षा, किन्तु विषयतामात्रविवक्षा, तदा पुष्पाणां स्पृहयतीति साधु।

S.44/575 **क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः।** १.४.३७ क्रुधाद्यर्थानां प्रयोगे यं प्रति कोपः स उक्तसंज्ञः स्यात्। हरये क्रुध्यति।। द्रुह्यति। ईर्ष्यति। असूयति। यं प्रति कोपः किम्। भार्यामीर्ष्यति मैनामन्योऽद्राक्षीदिति। क्रोधोऽमर्षः। द्रोहोऽपकारः। ईर्ष्याऽक्षमा। असूया गुणेषु दोषाविष्करणम्। द्रुहादयोऽपि कोपप्रभवा एव गृह्यन्ते। अतो विशेषणं सामान्येन यं प्रति कोप इति।।

When the verb roots having the meaning of क्रुध् क्रोधे to be angry, द्रुह द्रोहे to bear malice / to be ungrateful, ईर्ष्य ईर्ष्यायां to envy / to be intolerant and असूञ् उपतापे to find fault with are used, that (the person) against whom the anger is directed is termed as Sampradāna.

(He) is angry upon Hari / bears malice towards Hari/ intolerant of Hari/ jealous of Hari. Why it should be 'towards whom anger is directed'? (He) is intolerant of his wife because others may not look at her. Krodha means Amarṣa, anger. Droha is Apakāra, ingratitude. Īrṣyā is Akṣamā, intolerance and Asūyā is finding faults in merits. The ingratitude etc., are considered to be produced out of anger. Hence, in general the adjective यं प्रति कोपः (is used).

The Sūtra consisting of four words comes under the governing rule of Kāraka and the word Sampradāna is being read into this Sūtra by Anuvṛtti. The verb roots Krudh, Druh etc., have different meanings as explained above in the Vṛtti of Bhaṭṭoji Dikṣita. When these roots and their synonyms are used the person on whom anger is

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shown becomes Sampradāna and is in Caturthī, the word Hari in the example. Otherwise, the verb roots govern Ṣaṣṭhī or Dvitīyā Vibhakti. The agent in the examples could be Rāvaṇa, Śiśupāla or any other enemy of Hari. In the example, where the husband is intolerant of his wife, the word Bhāryām is in Dvitīyā. It is because here the intolerance is actually towards the person who is looking at his wife that the husband is feigning to see the demerits in the merits of the wife - एनां भार्यामन्यो न पश्येत् इत्येतदर्थं भार्यागुणेषु दोषारोपणं करोतीत्यर्थः। नात्र भार्यां प्रति कोपः, किंतु परेण दृश्यमानां तां न सहत इत्येव विवक्षितमिति बोध्यम्। Since malice, intolerance and jealousy are the out come of anger or rooted in anger that the phrase यं प्रति कोपः is used commonly to represent the cases of Droha, Īrṣyā and Asūyā also.

S.45/576 क्रुधद्रुहोरुपसृष्टयोः कर्म ।१.।४।३८। सोपसर्गयोरनयोर्यं प्रति कोपस्तत्कारकं कर्मसंज्ञं स्यात्। क्रूरमभिक्रुध्यति। अभिद्रुह्यति।।

The Kāraka against which the anger is directed is termed as Karma, when the verb roots Krodh and Druh are used with prefixes.

(He) gets angry upon the cruel. (He) bears malice towards the cruel.

The Sūtra consists of three words. Kāraka is understood by Adhikāra and the phrase यं प्रति कोपः is read into the Sūtra from the previous Sūtra by Anuvṛtti. This Sūtra is an exception to the previous one as far as the verb roots Krodh and Druh are concerned (पूर्वसूत्रापवादोऽयम्) Abhi is the Upasarga prefixed to the verbs in the examples. The object, the cruel in the example, towards which the anger is shown gets Karma Saṃjñā by this Sūtra and therefore

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is in Dvitīyā by the Sūtra S.537 **कर्मणि द्वितीया**। २.३.२. In fact, this Dvitīyā Vibhakti debars Tādarthya Caturthī and Śeṣaṣaṣṭhī and there is neither the occasion for Sampradānatva from the Vārtika क्रियया यमभिप्रैति nor for Karmatva simply because the two verb roots are Intransitive. However, there would have been Sampradānatva from the previous Sūtra if these two verb roots were not prefixed - क्रोधद्रोहेर्ष्येश्यत्वाभावात् 'क्रियया यमभिप्रैति' इति संप्रदानस्य न प्रसक्तिः। नापि तादर्थ्यचतुर्थ्याः। क्रुधद्रुहोरकर्मकत्वात् ..... न कर्मत्वम्। अतः शेषषष्ठ्यां प्राप्तायां वाचनिकं कर्मत्वम्।

S.46/577 राधीक्ष्योर्यस्य विप्रश्नः । १.४.३६. एतयोः कारकं संप्रदानं स्यात्। यदीयो विविधःप्रश्नः क्रियते। कृष्णाय राध्यति ईक्षते वा। पृष्टो गर्गः शुभाशुभं पर्यालोचयतीत्यर्थः।।

The Kāraka regarding which various questions are asked, of these verb roots namely, राध् (राध संसिद्धौ - वृद्धौ) to look to the welfare of and ईक्ष् (ईक्ष दर्शने) to look into, is termed as Sampradāna.

Pertaining to which diverse questions are asked. (He) cogitates/looks into (the good and the bad) about Kṛṣṇa. It means that Garga when asked examines the fortune (the good and bad) of Kṛṣṇa.

The Sūtra consists of three words. Kāraka follows by the Adhikāra. The Kāraka regarding which the diverse questions are asked (यस्य, यदीयः विप्रश्णः, विविधः, प्रश्नः, क्रियते) gets Sampradāna Saṃjñā and is in Caturthī, the word Kṛṣṇāya in the example, when the two verb roots having special meaning - to foretell or to tell a fortune as here suggested by the use of the word Vipraśna are used. Gargācārya is an astrologer when asked looks into the horoscopes of Kṛṣṇa to tell good and bad thing about him

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- राध संसिद्धौ ईक्ष दर्शने, इह तु प्रश्नविषय शुभाशुभपर्यालोचनमर्थः, यस्य विप्रश्न इति लिङ्गात्। - The Sampradānatva for Kṛṣṇa is an exception to Ṣaṣṭhī -- कृष्णस्य संप्रदानत्वं षष्ठ्यपवादः।

S.47 / 578 **प्रत्याङ्भ्यां श्रुवः पूर्वस्य कर्ता।** १.४.४०. आभ्यां परस्य शृणोतेर्योगे पूर्वस्य प्रवर्तनरूपव्यापारस्य कर्ता संप्रदानं स्यात्। विप्राय गां प्रतिशृणोति आशृणोति वा। विप्रेण मह्यं देहीति प्रवर्तितः प्रतिजानीत इत्यर्थः।

The agent (Kartā) of the prior action, namely, urging is termed as Sampradāna when the verb root श्रु श्रवणे to hear, preceded with these two prefixes Prati and Ā is used.

(He) promises a cow to a Brahmin. It means being urged by a Brahmin as 'give me' (he) promises.

The Sūtra consists of four words. The word Sampradāna is read into the Sūtra by Anuvṛtti. The verb root *Śru* preceded by Upasarga *Prati* or *Ā* means promising - श्रु श्रवणे। इह तु प्रेरणापूर्वकाभ्युपगमे वर्तते। The Upasargas prefixing the verb root are not to be taken cumulatively - प्रत्याङ्भ्यामित्यनेन समुदिताभ्यां परस्येति नार्थो विवक्षितः, किंतु प्रत्येकमेव तयोर्निमित्तत्वम्। Here the person to whom the promise is made is the recipient of the promise. He becomes Sampradāna. However, the promise is made only when it is being instigated by the recipient (Preraṇa Kartā) of the former action (Pūrvasya Kartā) who gets Sampradāna Caturthī instead of Kartṛ Tṛtīyā as the word Viprāya in the example - तत्र विप्रस्य प्रेरणकर्तृत्वात् संप्रदानत्वं कर्तृतृतीयापवादः।

S.48 / 579 **अनुप्रतिगृणश्च।** १.४.४१। आभ्यां गृणातेः कारकं पूर्वव्यापारस्य कर्तृभूतमुक्तसंज्ञं स्यात्। होत्रेऽनुगृणाति। प्रतिगृणाति। होता प्रथमं शंसति तमध्वर्युः प्रोत्साहयतीत्यर्थः।।

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The Kāraka which is an agent of an earlier action of the verb root गृ शब्दे to utter, when prefixed with Anu and Prati is termed as above.

(He) Adhvaryu praises / encourages the Hotṛ sacrificer. It means that the Adhvaryu sacrificer encourages the Hotṛ sacrificer who praises first.

The Sūtra consists of two words. The word Sampradāna and the phrase Pūrvasya Kārtā are read into the Sūtra by Anuvṛtti and the Sūtra Karake governs it. The word Gṛṇaḥ in the Sūtra is the Genitive of the verb root Gṝ. As in the previous Sūtra here too the verb root should be prefixed with either of the two Upasargas - पूर्वसूत्रे प्रत्याङ्भ्यामिति द्विवचननिर्देशबलात् प्रत्येकमेव धातुसंबन्धावधारणात् तत्साहचर्यात् इहापि प्रत्येकमेव धातुसंबन्धः __ । The Hotṛ recites Hymns invoking a deity. Adhvaryu encourages (Anugara/ Pratigara) him by telling that he is delighted and, to recite them further - शंसितारं होतारं उत्तरोत्तरशंसनविषये प्रोत्साहयतीति यावत्। 'ओऽथ मोदै व' इति प्रतिगरमंत्रः। The agent, namely, Hotṛ of the former action gets Sampradāna Samjñā and is in Caturthī though Hotṛ is the Karma in respect of the act of encouraging - प्रोत्साहने होतुः कर्मत्वं प्राप्तम्, पूर्वव्यापारशंसनं प्रति कर्तृत्वाद्धोतुः संप्रदानत्वम्।

S.49 / 580 परिक्रयणे संप्रदानमन्यतरस्याम्। १.४.४४ नियतकालं भृत्या स्वीकरणं परिक्रयणं तस्मिन् साधकतमं कारकं संप्रदानसंज्ञं वा स्यात्। शतेन शताय वा परिक्रीतः। **तादर्थ्ये चतुर्थी वाच्या।।** मुक्तये हरिं भजति।। **क्लृपि संपद्यमाने च।।** भक्तिर्ज्ञानाय कल्पते संपद्यते जायत इत्यादि।। **उत्पातेन ज्ञापिते च।।** वाताय कपिला विद्युत्। **हितयोगे च।।** **ब्राह्मणाय हितम्।।**

The Kāraka which is most helpful in accomplishing hiring on wages for a stipulated period is optionally termed as Sampradāna.

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(He) is employed on / purchased by a hundred.

Vārtika :

The Dative case is used in the sense of 'for the purpose/sake of that'. (He) worships Hari for (the purpose of) salvation.

Vārtika :

Also in the case of the verb root Kṛpi in the sense of accomplishment. Devotion transforms into or becomes / accomplishes / produces knowledge.

Vārtika :

Also when indicated by a portent/calamity. The brownish lightning portends a storm.

Vārtika :

Also when connected with the word Hita. Good for the Brahmin.

The Sūtra consists of three words under the governing chapter of Kāraka. The word Sādhakatamam is read into this Sūtra by Anuvṛtti from the Sūtra S.560 (1.4.42.). Parikrayaṇa means employing a servant on wages (Bhṛti) for a particular period - तुभ्यमेतावद्वेतनं दीयते तत् गृह्णन् एतावन्तं कालं त्वं मम कर्मकरो भव इत्येवं परिमितकालं भृत्यास्वीकरणं परिक्रयणमित्यर्थः। When this is meant that which is an instrument in the accomplishment of the action becomes Sampradāna and takes Caturthī by the Sūtra S.570 (2.3.13). Since Sampradānatva is optional a Sādhakatama

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Kāraka ordinarily gets Karaṇa Saṃjñā and takes Tṛtīyā by the Sūtras S.560 (1.4.42) and S.561(2.3.18) - संप्रदानत्वाभावे करणसंज्ञा। So, the word Śata in the example, is both in Tṛtīyā and Caturthī (Śatāya and Śatena).

The word Tādarthyam in the first Vārtika is dissolved as तदर्थस्य भावः, तस्मै इदं तदर्थम् - for it / for its sake. It means a relation between a thing to be achieved (Upakārya) and a thing which is helpful in it (Upakāraka) - तेन च उपकार्यापकारकसंबन्धो विवक्षितः। When this is meant the word denoting Upakārya takes Caturthī (तत्र उपकायदिव चतुर्थी) as the word Muktaye in the example. Hari is worshiped for the sake of attaining liberation.

When the verb root Klṛp and its synonyms meaning to give rise to / produce are used (क्लृपीति सप्तमी, क्लृपि प्रयुज्यमाने सति) the words denoting the result or change take Caturthī, as the word Jñānāya in the example. Devotion transforms (itself) into knowledge. Only when such transformations (Pariṇāma) is meant that the Vārtika finds its scope. Otherwise, the Caturthī Vibhakti in the sense of Tādarthya is established by the earlier Vārtika itself - परिणामत्वप्रकारक बोधार्थमिदं वचनम्। अन्यथा तादर्थ्यचतुर्थैव सिद्धमित्याहुः।

Utpāta is a calamity, a change, which is not normal in Nature indicative of some evil - अशुभसूचकः आकस्मिकः भूतविकारः उत्पातः। When this is portended (indicated) the thing that is portended gets Caturthī Vibhakti and hence the word Vātaya in the example is in Caturthī. The reddish lightning portends a storm (कपिला विद्युत् महावातस्य सूचिका).

A word associated with the word Hita takes Caturthī as Brāhmaṇāya in the example.

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It is seen that in all these Vārtikas, the Dative case is enjoined not after words designated as Sampradāna but after words under some situations or used along with the attendant words. So, the Caturthī enjoined in these cases is an Upapada Caturthī, and not obviously Kāraka Caturthī.

S.50 / 581 **क्रियार्थोपपदस्य च कर्मणि स्थानिनः।** ।२।३।१४। क्रियार्था क्रिया उपपदम् यस्य तस्य स्थानिनोऽप्रयुज्यमानस्य तुमुनः कर्मणि चतुर्थी स्यात्। फलेभ्यो याति। फलान्याहर्तुं यातीत्यर्थः। नमस्कुर्मो नृसिंहाय। नृसिंहमनुकूलयितुमित्यर्थः। एवं स्वयंभुवे नमस्कृत्येत्यादावपि।।

The Dative case is (also) used in the case of the object of the Infinitive (Tumun affix) which is suppressed (not expressed) and has the action as its apposite word (Upapada) for another action (Kriyārtha).

(He) goes for fruits. It means that he goes to collect the fruits. (We) salute Nṛsiṃha. It means that we salute Nṛsiṃha in order to be favourable (propitiate him). Likewise, in the case of 'having saluted the Self-born etc.'

The Sūtra consists of four words the word Caturthī is referred to by the Expletive ***Ca*** in the Sūtra. The substantive (Viśeṣya) word Kriyā has to be supplied in the Sūtra - क्रियेति विशेष्यमध्याहर्यम्। In the compound word क्रियार्थोपपदस्य of the Sūtra, the word Kriyārtha is to be taken as an Adjective to Kriyā - क्रिया अर्थः प्रयोजनं यस्याः सा क्रियार्था, क्रियार्था क्रिया। क्रियाफलकक्रियावाचकम् - The action performed / undertaken for the sake (fruit) of another action. This is expressed only when Tumun (and Ṇvul) terminations are added to the verb roots (according to the Sūtra तुमुन्ण्वुलौ क्रियायां क्रियार्थायाम्। (३.३.१०). The compound word क्रियार्थोपपदस्य is an Adjective to the Substantive

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Infinitive word meant - क्रियार्था क्रिया उपपदं (उप समीपे उच्चारितं पदम् उपपदम् - an apposite or adjoining word) यस्य। तुमुनो विशेषणमेतत्। The word स्थानिनः (स्थानं प्रसक्तिरस्यास्तीति स्थानी, तस्य - an occasion for substitution, of it) is also another Adjective of तुमुनः (स्थानिन इत्यपि तद्विशेषणम्) and it means in the context अप्रयुज्यमानस्येति यावत् - not verbally mentioned. So, Sthānī is nothing but Aprayujyamāna Tumunnanta. When there is an occasion for the Infinitive (which is absent - Asannihita), its object takes Caturthī. In the example फलेभ्यो याति, the Caturthī is employed after Phala because it happens to be the object of the Tumunnanta word Āhartum which is not expressed and which is the Kriyārtha whose Upapada is the Kriyā denoted by the verb Yāti, in the example - इह फलाहरणक्रियार्था यानक्रिया, तद्वाचके उपपदे आहर्तुमित्यध्याहारलभ्यतुमुन्नन्तार्थाहरणक्रियां प्रति फलानां कर्मत्वात् चतुर्थी द्वितीयापवादः। The object Phala gets Caturthī Vibhakti which is an exception to Dvitīyā. There is no occasion of Tādarthya Caturthī Vibhakti coming after the word Phala because the act of going is not for the sake of obtaining the fruit - नहि यानक्रिया फलार्था, किंतु फलकर्मकाहरणक्रियार्थैव, अतो न फलेभ्यस्तादर्थ्यचतुर्थीप्रसक्तिः। The second example is given to show that the Caturthī used after the word Nṛsiṃha is not enjoined by the force of the Sūtra S.583 / (२.३.१६) as the word Namaḥ is used along with Kurmaḥ. Therefore, in this case Dvitīyā Vibhakti will supercede Caturthī by the Paribhāṣā उपपदविभक्तेर्कारकविभक्तिर्बलीयसी। But the meaning and the context are different here. Thus in the example, नमस्कुर्मा नृसिंहाय - the word Nṛsimha is Dative in accordance with the present Sūtra - न चात्र 'नमःस्वस्ति' इत्यैव चतुर्थीसिद्धेति वाच्यम्, 'उपपदविभक्तेः कारकविभक्तिर्बलीयसी' इति द्वितीयापत्तेः। एतत्सूचनार्थमेवेदमुदाहरणान्तरम्।

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S.51 / 582 तुमर्थाच्च भाववचनात्। २.३.।15. 'भाववचनाश्च ३१८०' इति सूत्रेण यो विहितस्तदन्ताच्चतुर्थी स्यात्। यागाय याति। यष्टुं यातीत्यर्थः।

The Dative case is also used after that ending in an affix which is enjoined by the Sūtra भाववचनाच्च। (३.३.११) in the sense of the affix Tumun.

(He) goes for sacrifice. It means that he goes to perform the sacrifice.

The Sūtra consists of three words. The Expletive ***Ca*** refers to Caturthī of the previous. The sense of Tumun is Kriyārtha Kriyā - the action for the purpose of another action as enjoined by the Sūtra तुमुन्ण्वलौ क्रियायां क्रियार्थायाम्। (३.३.१०). The term Bhāvavacanāt means भावः, क्रिया, उच्यते अनेनेति वचनः भावस्य वचनः भाववचनः, तस्मात्। - after the word which expresses action (Kriyāvācinaḥ) come the Bhāvavacana affixes (भाववचनाश्च ३.३.११) in the sense of Bhāva (Kriyā) which comes under the Adhikāra Sūtra भावे। (३.३.१८). This is but the sense of Tumun i.e. an action for another action. But by the statement अव्ययकृतो भावे the affix Tumun is already enjoined in the sense of Bhāva. So, there was no necessity to restate the sense of Tumun being Bhāva in this Sūtra. However, the purpose of it to refer to another Sūtra as mentioned above (भाववचनाश्च ३.३.११) It means that the affixes Ghañ and others that come under the governing Sūtra (भाववचनाश्च ३.३.११) are enjoined when the word denoting the action for another action is an Upapada in the sense of future time - भावे इत्यधिकृत्य ये घञादिप्रत्यया विहिताः ते क्रियार्थाक्रियायामुपपदभूतायां भविष्यति स्युरिति तदर्थः। In the example, Yati is the Kriyārtha Kriyā which is an Upapada to Yāga ending in Ghañ with the verb root Yaj in the sense of Tumun (Yaṣṭum). Therefore, the word

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Yāga takes Caturthī by the force of this Sūtra. Otherwise, Prathamā Vibhakti only would have come. Because the affix Ghañ itself conveys the sense of Tādarthya Tumun. It is redundant to use Tādarthya Caturthī once again - अत्र तादर्थ्यस्य तुमुनेव घञा द्योतित्वात्, 'उक्तानामप्रयोगः' इति न्यायेन तादर्थ्यचतुर्थ्या अप्राप्तौ प्रथमायाः प्राप्तविदं वचनम्। It is not sufficient that the words end in Ghañ and other affixes coming under Bhāvādhikāra for Caturthī Vibhakti to be enjoined. Because the sense of Tumun (Kriyārthakriyopapadatva) in which the Caturthī is enjoined, is important - तुमर्थादिति किम्। पाकः त्यागः इत्यादौ घञो भावे इत्यधिकारस्थत्वेऽपि न चतुर्थी। क्रियार्थक्रियोपपदत्वाभावेन तुमर्थकत्वाभावात्। The affixes must be designated as Bhāvavacanas and not any other Kṛt affix , coming under Bhāvādhikāra -- भाववचनादिति किम्। पाचको व्रजति। पक्तुं व्रजतीत्यर्थः। 'तुमुन्ण्वुलौ' इति ण्वुल्। तस्य तुमुनर्थकत्वेऽपि 'भावे' इत्यधिकारे विध्यभावान्न चतुर्थी। तादर्थ्यस्य ण्वुलैवोक्तत्वान्न तादर्थ्यचतुर्थी किंतु प्रथमैव।

S.52 / 583 नमःस्वस्तिस्वाहास्वधाऽलंवषड्योगाच्च। २.३.१६. एभिर्योगे चतुर्थी स्यात्। हरये नमः। (प) उपपदविभक्तेः कारकविभक्तिर्बलीयसी।। नमस्करोति देवान्। प्रजाभ्यः स्वस्ति। अग्नये स्वाहा। पितृभ्यः स्वधा। अलमिति पर्याप्त्यर्थग्रहणम्। तेन दैत्येभ्यो हरिरलं प्रभुः समर्थः शक्त इत्यादि। प्रभ्वादियोगे षष्ठ्यपि साधुः। तस्मै प्रभवति स एषां ग्रामणीरिति निर्देशात्। तेन प्रभुर्बुभूषुर्भुवनत्रयस्येति सिद्धम्। वषडिन्द्राय। चकारः पुनर्विधानार्थः। तेनाशीर्विवक्षायां परामपि चतुर्थी चाशिषीति षष्ठीं बाधित्वा चतुर्थ्येव भवति। स्वस्ति गोभ्यो भूयात्।

The Dative case is used when associated with these (namely, Namaḥ, Svasti, Svāhā, Svadhā, Alam and Vaṣaṭ) also.

Salutations to Hari. 'Kāraka Vibhakti is stronger than the Upapada Vibhakti'. (He) salutes gods. Hail to the subjects. Oblation to Agni. Oblations to the Manes. The

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sense of 'equal to /a foil' is meant by the term Alam. Thus Hari is a foil to /match for /able/sufficient /competitor for the demons. The Genitive case is also correct in connection with the words Prabhu etc. on account of the Direction (given by Pāṇini) as तस्मै प्रभवति। (५.१.१०१) and स एषां ग्रामणीः। (५.२.३८). Thus the usage प्रभुर्बुभूषुर्भुवनत्रयस्य -- Desirous of becoming the Lord of the three worlds. Oblation to Indra. The Expletive *Ca* is for the sake of enjoining (Caturthī) again. That is why, when the benediction is intended to be expressed only the Dative is employed barring the Genitive case, according to चतुर्थी चाशिषि _ _ though subsequent. May good be unto cows.

The Sūtra consists of two words - one, the Dvandva compound word of Indeclinables in the Ablative. Another, Expletive. The term Caturthī is read into the Sūtra by Anuvṛtti as before and referred to by ca. The word Yoga (युज्यते इति कर्मणि घञ्।) means that which is added / associated with Namaḥ etc. (नमस् इत्यादिभिर्युक्तादित्यर्थः।) The purpose of framing this Sūtra is that even when Namaḥ and others are used, Caturthī comes after the words associated, preventing Ṣaṣṭhī in the sense of general relation (Śeṣatva) - तादर्थ्यस्य शेषत्वविवक्षायां षष्ठीनिवारणत्वात्। Accordingly, the word Haraye is in Caturthī in the example. In that case, in the example नमस्करोति देवान्। the word Devān should not have been in Dvitīyā. But it is not so, because here the relationship between the Kāraka Deva and Kriyā Namskriyā is direct. Whereas, in the example, हरये नमः, Namaḥ is an Indeclinable which does not convey the action directly. It is with respect to the presence of the word Namaḥ that the word Haraye is in Caturthī. Thus, this is an instance of an Upapada Vibhakti -

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पदान्तरसंयोगनिमित्तिका विभक्तिः उपपदविभक्तिः - A Vibhakti on account of the proximity of another word is an Upapada Vibhakti. This is always superceded by Kāraka Vibhakti. Some grammarians opine that the general relation is implied by Upapada Vibhakti while the specific relation like Karmatva etc. is instantaneously conveyed by Kāraka Vibhakti. The former relation (between the Kāraka and the Kriyā) is external while the latter is internal, says Kaiyaṭa - क्रियाकारकयोर्हि संबंधः अन्तरङ्गः। उपपदार्थेन तु यत्किंचित्क्रियाकारकभावमूलकः संबन्ध इति तन्निमित्ता विभक्तिर्बहिरङ्गेति कैयटः। अन्ये तु उपपदविभक्त्या संबन्धसामान्यमवगम्यते, विशेषावगमस्तु प्रकरणादिपर्यालोचनया लभ्यः। कारकविभक्त्या तु कर्मत्वादिसंबन्धविशेषो झटित्येवावगम्यत इति सा बलीयसीत्याहुः।

The word Svāhā is used with the deities (Agni, in the example) and the word Svadhā with the manes. Not only the word Alam in the sense of 'sufficient' but also its synonymns should be considered here. Otherwise, the examples दैत्येभ्यो हरिः प्रभुः शक्तः cannot be justified - किंच दैत्येभ्यो हरिरलमित्यत्रैव स्यात्, दैत्येभ्यो हरिः प्रभुरित्यादौ न स्यादित्यत आह अलमित्यनेन पर्याप्त्यर्थक शब्दानां ग्रहणमित्यर्थः। But it is found that the Genitive case is used in connection with the word Prabhu in Māgha Kāvya (1.49) . This is also correct because there is a sanction of Pāṇini who in one case uses Caturthī (तस्मै प्रभवति _ _ _। ५.१.१०१) and in the other, uses Ṣaṣṭhī (स एषां ग्रामणीः _ _ _ _ _ (५.२.७८). The word Grāmaṇi means Prabhu. The term Vaṣaṭ, used with the deity Indra, governs Caturthī, Indrāya in the example : it means offering oblation to Indra - इन्द्रोद्देश्यकं हविर्दानमित्यर्थः। The Expletive *Ca* in the Sūtra is used no doubt to repeat the injunction of the Dative case and to say that no other case is used in respect of these words. For example, in the sense

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of benediction by the subsequent Sūtra S.631 **चतुर्थी चाशिषि** _ _ _ (२.३.७४) Genitive along with the Dative would have to be employed in the instances स्वस्ति गोभ्यो भूयात्। But the subsequent Ṣaṣṭhi is prevented by this double injunction - तत्र चतुर्थी च _ इत्यादिना परत्वात् पक्षे षष्ठीप्रसङ्ग इत्यत आह _ _ पुनर्विधान सामर्थ्येन चतुर्थ्येव भवति।

S.53 / 584 मन्यकर्मण्यनादरे विभाषाऽप्राणिषु। २.२.१७. प्राणिवर्जे मन्यतेः कर्मणि चतुर्थी वा स्यात्तिरस्कारे। न त्वां तृणं मन्ये तृणाय वा। श्यना निर्देशात्तानादिकयोगे न। न त्वां तृणं मन्वे। अप्राणिष्वित्यपनीय।। **नौकाकान्नशुकश्रृगालवर्ज्येष्विति वाच्यम्।।** तेन न त्वां नावमन्नं वा मन्ये इत्यत्राप्राणित्वेऽपि चतुर्थी न। न त्वां शुने मन्ये इत्यत्र प्राणित्वेऽपि भवत्येव।।

The Dative case is optionally employed in the case of an object other than an animal, of the verb root 'Man' to think, if contempt is implied.

I do not consider you even as grass. This rule does not apply to the verb root ***Man*** belonging to Tanādi Gaṇa (8th conjugation) because it is mentioned along with Śyan belonging to Divādi Gaṇa (4th conjugation). I do not consider you even as grass.

Vārtika :

It (the Sūtra) should be read as excluding ***Nau*** - a boat, ***Kāka*** - a crow, ***Anna*** - food, ***Śuka*** - a parrot, ***Śṛgāla*** - a fox, removing (instead of) the word 'Aprāṇiṣu' (other than animal). Therefore, there is no Dative case in the example, I do not consider you even as a boat/food even though it is a non-living thing (not an animal). There shall be Dative case in the example, I do not consider you even as a dog, even though it is a case of a living being (animal).

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The Sūtra consists of four words and the word Caturthī is to be read into, as before. The verb root ***Man*** (मन ज्ञाने, मनु अवबोधने) belongs to two Gaṇas -one, the Divādi (4th conjugation) Gaṇa for which Śyan is the Vikaraṇa Pratyaya (दिवादिभ्यः श्यन्) and the other, the Tanādi (8th conjugation) Gaṇa for which ***U*** is the Vikaraṇa Pratyaya (तनादिकृञ्भ्यः उः) The former is referred to in the Sūtra as the verb root ***Man*** is mentioned with the Vikaraṇa Pratyaya Śyan - Manya. The object of this verbal stem should not be an animal and the sense of censure must be intended. When these two conditions are fulfilled then the Dative case is optionally employed after the object. The Accusative case is the other case employed. Therefore, in the example, the word Tṛṇa is in Caturthī (Tṛṇāya) and in Dvitīyā (Tṛṇam) optionally. The sentence means the person is more contemptible than grass. That is the reason why Caturthī is not employed after Yuṣmad - तृणमेव ह्यत्रानादरद्योतकम्, न तु युष्मदर्थः। If it is the verb root belonging to Tanādi Gaṇa then the Caturthī option is not allowed. But only Dvitīyā is employed after the object as in the example, - न त्वां तृणं मन्वे तानादिकमनुधातुकर्मणि द्वितीयैव, न तु पक्षे चतुर्थीति भावः।

There are usages such as न त्वां नावं मन्ये। न त्वां शुने मन्ये। In the first example, Dvitīyā not Caturthī is used for the object which is not an animal (Nāvam) of Manye. Whereas, in the second example, Caturthī not Dvitīyā is used for the object which is an animal of the same verb. These examples proved to be exceptions to or go against the rule enunciated in the Sūtra. Therefore, the Vārtikakara makes an amendment. He says that instead of 'Aprāniṣu' in the Sūtra it is better to use specific words like Nau,

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Kāka etc., inclusive of animals and non-animals so that all these instances can be accommodated.

S.54 / 585 गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि। २.३.१२. अध्वभिन्ने गत्यर्थानां कर्मणि एते स्तश्चेष्टायाम्। ग्रामं ग्रामाय वा गच्छति। चेष्टायां किम्। मनसा हरिं व्रजति। अनध्वनीति किम्। पन्थानं गच्छति। गन्त्राधिष्ठितेऽध्वन्येवायं निषेधः। यदा तूत्पथात्पन्था एवाक्रमितुमिष्यते तदा चतुर्थी भवत्येव। उत्पथेन पथे गच्छति।। इति चतुर्थी।।

The Accusative and the Dative cases are used in the case of an object other than the one denoting the way, of the verb roots meaning to go, when (physical) activity is implied.

(He) goes to a village. Why is it when activity is intended? (He) approaches Hari through mind. Why is it other than the one denoting distance? (He) goes on the way. This prohibition is in respect of the way actually taken by the traveller. When (the traveller) desires to take the right way from the wrong way then, the Dative case shall be used. (He) goes /moves to the right way from the wrong way.

The Sūtra consists of four words and is complete in sense. Only when the physical activity (शारीरपरिस्पन्दश्चेष्टा is meant that the object other than the way (distance) of the verb roots of motion, governs Dvitīyā and Caturthī Vibhaktis. Therefore, in the example, the word Grāma is in both the Vibhaktis. Whereas, in the other examples the object Hari (although other than the way) is in Dvitīyā only because it is the mental activity not the physical that is meant by the verb - अत्र शरीरचेष्टायाः अभावान्न द्वितीयाचतुर्थ्यौ, किंतु द्वितीयैवेति भावः। Similarly, the use of Caturthī is prohibited in respect of the way actually occupied by the

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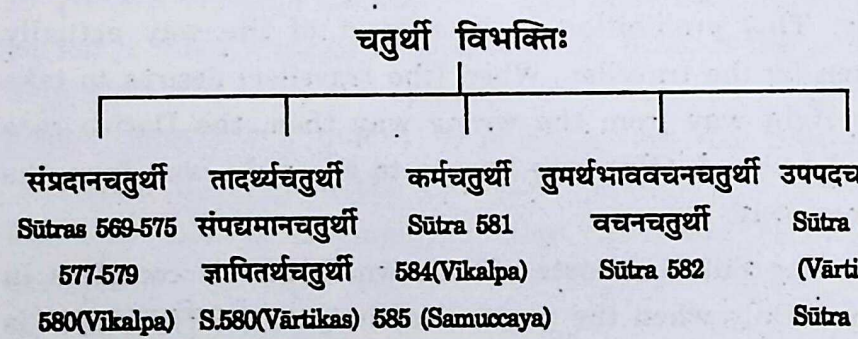
goer, as in the example, पंथानं गच्छति। Here, the road is actually occupied by the traveller ; the road being the source or substratum of reaching - अत्र पथः प्राप्त्याश्रयत्वेन गन्त्राधिष्ठितत्वान्निषेधः, इत्यर्थः। So, the word is in Dvitīyā only. On the other hand, if a traveller with a destination (namely, Ujjayinī) has taken to a different (wrong) route, realising it, desires to reach the right route leaving the wrong one, then the word denoting the way takes Caturthī only, as the word Pathe in the example, उत्पथेन पथे गच्छति। In the alternative Dvitīyā is also used - उत्पथेन उज्जयिनीं प्राप्तुमशक्तः उत्पथं परित्यज्य उज्जयिनीमार्गं प्रवेष्टुं तदीयं मार्गमनुसरतीत्यर्थः। अत्र उज्जयिनीमार्गस्य गन्त्राधिष्ठितत्वाभावात् अनध्वनीति निषेधो न भवति, अतश्चतुर्थी भवति, पक्षे द्वितीया चेति भावः।



*** इति चतुर्थी विभक्तिः ***

19.4.3 In-text questions

I. 1. _____ Vibhakti is used in the sense of Sampradāna.

2. Define Sampradāna.

3. Who is a Jñīpsyamāna?

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4. The desired thing gets _____ Saṃjñā when the verb Sprhayati is used.
5. द्रोही नाम _____ ।
6. Īrṣyā is _____.
7. Asūyā means _____.
8. What is Parikrayaṇam?
9. Justify the use of Dvitīyā Vibhakti after Tṛṇa in the example, न त्वां तृणं मन्वे।
10. मनसा हरिं व्रजति - Why is Caturthī Vibhakti not used after Hari?

II. Explain the Sūtras quoting examples.

1. रुच्यर्थानां प्रीयमाणः।
2. धारेरुत्तमर्णः।
3. स्पृहेरीप्सितः।
4. क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः।
5. परिक्रयणे संप्रदानमन्यतरस्याम्।
6. क्रियार्थोपपदस्य च कर्मणि स्थानिनः।
7. तुमर्थाच्च भाववचनात्।
8. नमः स्वस्तिस्वाहास्वधाऽलंवषड्योगाच्च।
9. मन्यकर्मण्यनादरे विभाषाऽप्राणिषु।
10. गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि।

III Explain the Vārtikas with examples.

1. क्रियया यमभिप्रैति सोऽपि संपदानम्।
2. यजेः कर्मणः करणसंज्ञा संप्रदानस्य च कर्मसंज्ञा।
3. तादर्थ्ये चतुर्थी वाच्या।

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4. उत्पातेन ज्ञापिते च।
5. नौकाकान्नशुकश्वृगालवर्ज्येष्विति वाच्यम्।

IV Justify the case ending of the words underlined quoting relevant Sūtras.

1. गोपी स्मरात् कृष्णाय श्लाघते।
2. भक्ताय धारयति मोक्षं हरिः।
3. हरये क्रुध्यति।
4. कृष्णाय राध्यति।
5. विप्राय गां प्रतिशृणोति।
6. ब्राह्मणाय हितम्।
7. दैत्येभ्यो हरिरलम्।
8. यागाय याति।

V Annotate the following :

1. अन्यकर्तृकोऽभिलाषो रुचिः।
2. प्रकर्षविवक्षायां तु परत्वात् कर्मसंज्ञा।
3. अतो विशेषणं सामान्येन यं प्रति कोप इति।
4. उपपदविभक्तेर्कारकविभक्तिर्बलीयसी।
5. प्रभ्वादियोगे षष्ठ्यपि साधुः।

VI Write short note on : -

1. **Upapada Caturthī.**

VII Write an essay on : -

1. **Sampradāna Kāraka.**
2. **Caturthī Vibhakti.**

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19.4.4 Reference Books : -

1. Kāśikā of Vāmana - Jayāditya. Kashi Sanskrit Series, Chowkamba Sanskrit Series Office, Varanasi - 1. 1952.
2. Pāṇinisūtravyakhya of Viraraghavacarya. Ed. By T.Chandrashekharan. Govt. Oriental Manuscripts Library, Madras. 1954.
3. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Bālamanoramā. Balamanorama Series, Mylapore, Madras. 1929.
4. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Tattvabodhinī. Meharchand Lachamanadas Publications, New Delhi - 7. 1982.
5. Vaiyākaraṇasiddhāntakaumudī of Bhaṭṭoji Dīkṣita. Eng. Tr., M.V. Mahashabde. Dadar Book Depot. Dadar, Bombay - 28. 1964

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NOTES :

ಆದೇಶ ಸಂಖ್ಯೆ : ಕರಾಮುಬಿ/ಸಿಪಾಬಿ/4-411/2005-06, ಚೈತ್ರ ಎಂಟರ್‌ಪ್ರೈಸಸ್, ಬೆಂಗಳೂರು
ಕಾಗದ : 60 ಜಿ.ಎಸ್.ಎಂ. - ಎಂ.ಪಿ.ಎಂ. ಮುಖಪುಟ 170 ಜಿ.ಎಸ್.ಎಂ. ಆರ್ಟ್
ಪರಿಮಾಣ : 500 ಪ್ರತಿಗಳು (ಸಂಖ್ಯೆ 1ರಿಂದ 500)

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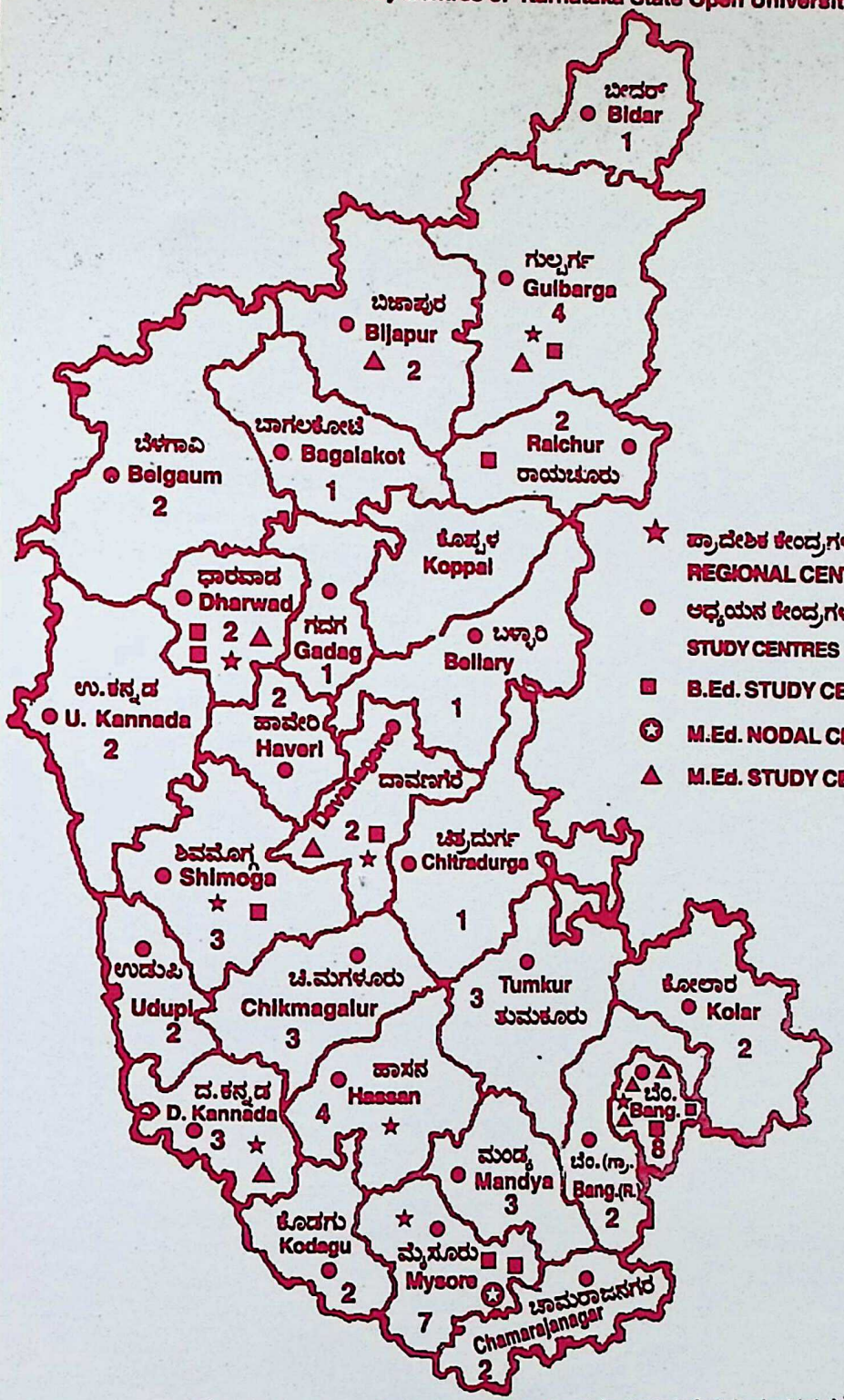
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಪ್ರಾದೇಶಿಕ ಹಾಗೂ ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳು

Regional and Study Centres of Karnataka State Open University



(ಸಮೂಡಿಸಿರುವ ಅಂಕಿ - ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಒಟ್ಟು ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳ ಸಂಖ್ಯೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ.)

(The Number indicate the total number of study Centres existing in that districts.)

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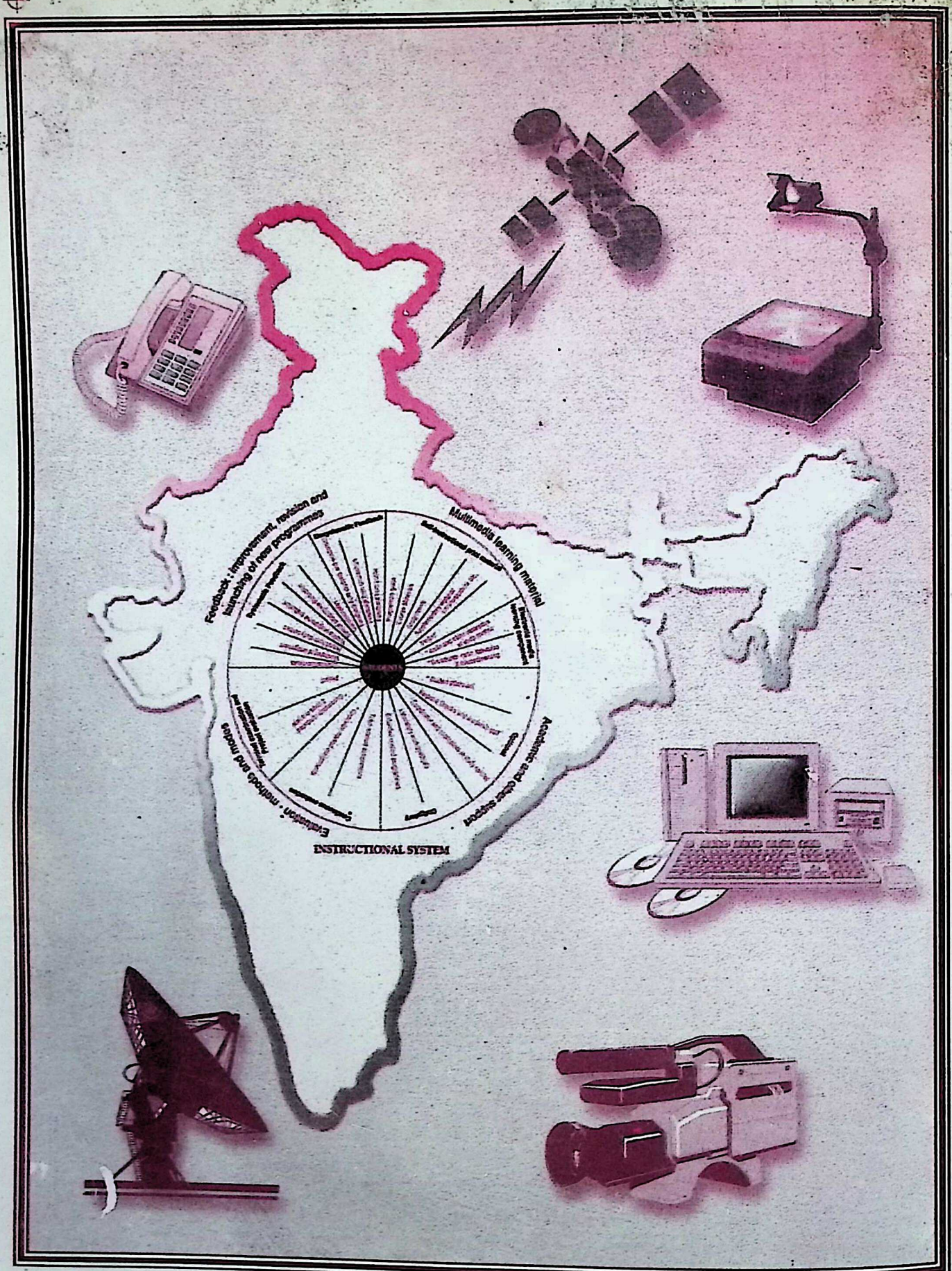
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INSTRUCTIONAL SYSTEM

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